

England, Church of

**EXPOSITION
OF THE
CATECHISM
OF THE
CHURCH OF ENGLAND;**

By QUESTION and ANSWER.

Designed chiefly for the Use of SCHOOLS.

**By THOMAS VIVIAN,
Vicar of Cornwood, DEVON; and
Formerly of Exeter College, OXFORD.**

**"Feed my Lambs," JOHN XXI. 15.
"From a Child thou hast known the Holy Scriptures,
"which are able to make thee wise unto Salvation,
"through Faith which is in CHRIST JESUS,"
2 TIM. III. 15.**

L O N D O N:
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M DCC LXX.

OF THE
EXPERIMENTAL
HONORABLE AND RIGHT REVEREND
CATHOLIC
FREDERICK



ET AL

the following
was drawn up with a view
to provide that religious
knowledge which is ex-
pected in them that come to be
taught, your Lordship will
be
STAM

TO THE

Honourable and Right Reverend

FREDERICK,

LORD BISHOP OF

EXETER.

MY LORD,

✱ ✱ ✱ S. the following *Exposition*
✱ ✱ ✱ A. was drawn up, with a View
✱ ✱ ✱ to promote that religious
Knowledge, which is ex-
pected in them that come to be *Con-*
firmed; your Lordship, I hope, will

grant it your Patronage and Protection. With this Advantage it may (by the divine Blessing) be subservient to a Design, which your Lordship promotes with a Care and Attention suitable to its Importance; but which cannot be effectual, unless the Parochial Ministers be equally diligent in preparing Candidates for that Ordinance. When, by their Instructions, those Sentiments are taught (that humbling Self-knowledge, and that Esteem and Affection for the Way of Salvation opened in the Gospel) which I have here endeavoured to promote --- This will make the Practice reasonable and useful, and be the best Answer to the Objections raised by some Persons against it.

Give me Leave, my LORD, to embrace this Opportunity, to thank You for your Endeavours, to remove several

DEDICATION

V

ral Abuses that have disgraced our Church; and grieved those that have its real Honour and Credit at Heart. *Non-residence*, and *Mean Allowance* to them that discharge, in *some Manner*, that Duty, to which Incumbents had solemnly bound themselves at their Ordination and Institution, have received a deserved Check in this Diocese. We might hope also that henceforth *Simoniacal Contracts*, and rash Signing of *Testimonials* will not be so common, as they were before your Lordship had strongly expressed Yourself against them. Though it is to be feared, the Event cannot fully answer your Lordship's Desires, as Matters are at present circumstanced. While a Dispensation may be granted (or in a Manner demanded) to hold any two (the most extensive and lucrative) Cures, that are within Distance; and another Dispensation, to leave

leave the Care of Souls to others, (even where there is no Inability through Age or Sickneſs) and that not for a Season, but perpetually; and while the Affair of *Simony* is ſo undeterminate, (the Statute extending it to ſome Things, the Oath including every Thing, and the Interpretations of ſome gentle Caſuiſts *excluding* almoſt every Thing)---In ſuch a State of Things, where no Reſtraint is laid on Ambition and Covetouſneſs, but a Senſe of Impropriety, and Regard to a future Account: Theſe are Bars in the Way of the Conſcientious only, which others get over without Difficulty or Concern.

That the great Shepherd and Biſhop of Souls, may in all Things direct your Lordſhip; ſo as to be eminently uſeful in your high Station, a
Terror

DEDICATION.

VII

Terror to them that dishonour their Profession, and an Encourager of them that do well; and that he may grant You all Felicity in Time and Eternity, is the earnest Prayer of,

My LORD,

Your Lordship's

most dutiful

and obedient Servant,

CORNWOOD,
Nov. 10, 1769.

THEO. VIVIAN.

VII
IX

Terror to them that dishonour their
Profession, and an Encouragement of
Gentleness to well, and that is not
guilt for all Henry in time and
Eternity is the earnest Prayer of

THE

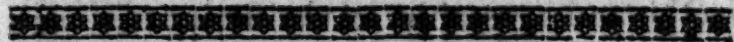
of Lord

P R E 36 PA 2 C E

John Ingham

After so many Exhortations on the
Church Catechism, it will naturally be asked,
What need is there of another? To which
the plain Answer is this: Among all those
that I have known to be well instructed in
of Young Preachers, it is a common and sad
custom to deliver the same Sermon, that
of Teaching young and ignorant Preachers,
what they shall do to be saved. This Com-
plaint has been made by many persons, and
in the Conference of the American Association
Nov. 10, 1853.

THEO. VIVIAN.



THE

P R E F A C E.

AFTER so many Expositions on the Church-Catechism, it will probably be asked, What need is there of another? To which the plain Answer is this: Among all those that I have known to be put into the Hands of Young Persons, it is difficult to find any calculated to answer the main Purpose; that of Teaching young and ignorant Persons, *what they shall do to be saved*. This Complaint has been made by many persons, and this gave Occasion to the present Attempt,

x The P R E F A C E.

Some of the Expositions are truly Evangelical (a), but they are seldom used (b); others, that are used commonly, do not shew distinctly and agreeably to the Scriptures, and the Principles of the Church of *England*, (faithfully extracted from them) the most important Points, necessary to be known in order to eternal Life. It is true they tell us, we must be Good, and Repent, and Believe the Scriptures, and be Sincere, and do our best Endeavour, put our Trust in JESUS CHRIST, pray for God's Blessing, receive the Sacrament, be Charitable, &c. &c. — Well (it may be said) are not all these good and necessary? Yes, very good; properly used, every one in its Place, and directed to its proper End: But when heaped confusedly together, they are good for nothing towards *Instruction in Righteousness*. Out of all these good

(a) Such as that of Bishop *Nicolson* and others wrote before the *Restoration*.

(b) I must here except Bishop *Beveridge's Church Catechism Explained*, and also Lectures on the Church Catechism by the pious and judicious Mr *Adam* of *Winttingham*. But these are not Expositions for Children to learn, but Discourses to be read to them. Had they wrote Expositions, or had Mr *Griffith Jones* finished his, either of these would have prevented me. Bishop *Kenn's* is excellent in its way, but it is a devotional Thing, designed rather to warm the Affections than to explain Principles.

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good things thrown together, what Notion can a Person form of his present State, or of the Way to be justified and entitled to eternal Life, so as to live in comfort, and die in peace? The most obvious Conclusion (and that which I suppose, is most commonly formed) from most of the late Writers on these Subjects, is this: "That we must do our best, and then God Almighty will for CHRIST's Sake, pardon what is amiss, and reward that which is right." But this is very obscure, tending only to bewilder Persons, and cause them to live and die in the dark: And so far as it is intelligible, it is false.

If *doing our best* be the Terms of acceptance, we must all perish; for no Man does his best: As his own Conscience (if he listens to its Voice) will witness. What most mean, by *doing their best*, amounts to no more than endeavouring to do something, till they grow weary, or in short, doing so much as they are inclined to do. And if we do our best, or (c) do any thing at all, in hopes that God will pardon us *on that Account*, or in order

a 2 to

(c) In this Expression is not here included *believing*, which in the Scriptures is opposed to *doing*, when spoken of with respect to our Justification.

to entitle ourselves by virtue of our Works, to an Interest in JESUS CHRIST, and eternal Glory.—This is confounding Law and Gospel, and is neither the one nor the other. This Attempt, “to establish our own Righteousness, and to be justified by the Law,” in whole or in part, the Apostle assures us, *Gal. v. 4.* is “falling from Grace, and to such CHRIST is become of no Effect.”

The Gospel-plan of Salvation is fitly expressed by our own Church thus: “Man is
“very far gone from original Righteousness,
“and is, of his own Nature, inclined to
“Evil, ARTICLE IX. So that he cannot
“turn and prepare himself by his own natural Strength and good Works to Faith,
“and calling upon God; wherefore we have
“no Power to do good Works, pleasant and
“acceptable to God, without the Grace of
“God by CHRIST preventing us, that we
“may have a Good-will, and working with
“us when we have that Good-will, ARTICLE X. We are counted righteous before
“God, only for the Merit of our LORD and
“and Saviour JESUS CHRIST, by Faith, and
“not for our own Works and Deservings;
“wherefore, that we are justified by Faith
“only,

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only, is a most wholesome Doctrine, and
 very full of Comfort, as more largely is
 expressed in the *Homily of Justification*,
 ARTICLE XI. But though good Works,
 which are the Fruits of Faith, and follow
 after Justification, cannot put away our
 Sins, and endure the Severity of GOD's
 Judgment; yet are they pleasing and ac-
 ceptable to GOD in CHRIST, and do spring
 out necessarily of a true and lively Faith;
 insomuch, that by them a lively Faith may
 be as evidently known, as a Tree discern-
 ed by the Fruit, ARTICLE XII. Works
 done before the Grace of CHRIST, and the
 Inspiration of his SPIRIT, are not pleasant
 to GOD; forasmuch as they spring not of
 Faith in JESUS CHRIST; neither do they
 make Men meet to receive Grace; yea
 rather, for that they are not done, as GOD
 hath willed and commanded them to be
 done, we doubt not but they have the Na-
 ture of Sin, ARTICLE XIII.

In the Homily referred to in the eleventh
 Article, and in the other Homilies (which are
 all authenticated by the thirty-fifth Article,
 as the Standard of the Principles of our
 Church) the same Truths are set forth more
fully.

fully. In the *Homily on the Salvation of Man*, among other Passages are the following:

“ St *Paul* declareth nothing on the behalf
 “ of Man, concerning his Justification, but
 “ a true and lively Faith; which nevertheless
 “ is the Gift of God, and not the Work of
 “ Man only without God. Yet Faith doth
 “ not shut out Repentance, Hope, Love,
 “ &c. to be joined with Faith in every Man
 “ that is justified; but it shutteth them out
 “ from the Office of justifying.—It exclud-
 “ eth them, so that *we may not do them to*
 “ *this Intent, to be made just by doing them.*
 “ Our Justification doth come freely by the
 “ mere Mercy of God.”

This Doctrine is proved from Scripture:
 “ If there had been any Law given which
 “ could have justified, verily Righteousness
 “ should have been by the Law.” “ And again;
 “ he saith; “ If Righteousness be by the Law,
 “ then CHRIST died in vain.” “ And again;
 “ he saith, “ you that are justified by the Law,
 “ are fallen from Grace.” And, to be short,
 “ the Sum of all *Paul’s* Disputation is this;
 “ that if Justice (or Righteousness) cometh of
 “ Works, then it cometh not of Grace; and
 “ if it cometh of Grace, then it cometh not
 “ of

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“ of Works. And to this End tend all the
 “ Prophets, as *St Peter* saith in the 10th of the
 “ *Acts*, “ Of **CHRIST** all the Prophets do wit-
 “ nels, that through his Name, all that be-
 “ lieve in him shall receive the Remission of
 “ Sins.” “ And after this wise to be justi-
 “ fied only by this true and lively Faith in
 “ **CHRIST**, speak all the ancient Authors
 “ both Greeks and Latins. Of whom I will
 “ specially rehearse three, *Hilary, Basil, and*
 “ *Ambrose*.—And *whosoever denieth this, is*
 “ *not to be accounted a christian Man.*”

“ Because Faith doth directly send us to
 “ **CHRIST** for Remission of our Sins, and
 “ that by Faith given us of **GOD** we embrace
 “ the Promise of **GOD**’s Mercy and Remission
 “ of our Sins, (which thing none other of
 “ our Virtues or Works properly doeth)
 “ therefore the Scripture, and the ancient
 “ Fathers of the Church use to say: *Faith*
 “ *without Works, and only Faith, doth jus-*
 “ *tify.*”

“ That which bringeth forth (without
 “ Repentance) either evil Works, or no
 “ good Works, is not a right, pure, and
 “ lively Faith; but a dead, devilish, coun-
 “ terfeit, and feigned Faith, as *St Paul* and

“ St *James* call it. For the right and true
 “ Christian Faith, is not only to believe that
 “ Holy Scripture, and all the foresaid Ar-
 “ ticles of our Faith are true; but also to
 “ have a *sure Trust and Confidence* in God’s
 “ merciful Promises, to be saved from ever-
 “ lasting damnation by CHRIST. Whereof
 “ doth follow a loving Heart to obey his
 “ Commandments. This Faith no Devil,
 “ nor wicked Man has: For how can a Man
 “ have this true Faith, sure Trust and Con-
 “ fidence in God, that by the Merits of
 “ CHRIST his Sins be forgiven, and he re-
 “ conciled to the Favour of God, and to be
 “ Partaker of the Kingdom of Heaven by
 “ CHRIST, when he liveth ungodlily, and
 “ denieth CHRIST in his Deeds?” *Homily on
 Salvation.*

“ Faith giveth Life to the Soul, and they
 “ be as much dead to God that lack Faith,
 “ as they be to the World, whose Bodies
 “ lack Souls. We must set no good Works
 “ before Faith, nor think that before Faith
 “ a Man can do any good Works; for such
 “ Works, although they seem unto Men to
 “ be Praise-worthy, yet indeed they be but
 “ vain and not allowed before God. They
 “ be

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“ be as the Course of an Horse that runneth
“ out of the Way, which taketh great La-
“ bour, but to no Purpose.—Faith cannot be
“ naked without good Works, for then it
“ is no true Faith.—The Works of the mo-
“ ral Commandments of God be the very
“ true Works of Faith, which lead to the
“ blessed Life to come.” *Homily on Good Works.*

The Sum of all which is this :

1. Man is by Nature dead in Trespases and Sins, and unable to serve God acceptably.

2. Being humbled under a Sense of his Sin and Misery, and quickened by the SPIRIT of God, he believes the Gospel, and embraceth the *free* Offer of Salvation there made through JESUS CHRIST: By which Faith he is justified ; that is, his Sins are pardoned, and he gains a Title to eternal Life.

3. This Faith necessarily produces good Works ; holiness in Heart and Life ; Love, Joy, Peace, godly Fear, and the other Fruits of the SPIRIT. By the Increase of which gracious Dispositions, the Believer is more and more made meet for Glory : and the Works thus produced receive a reward of Grace, proportioned to our Diligence and Usefulness.

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4. When these Fruits do not follow, the Faith professed is not a living, saving, justifying Faith, but dead and unavailing.

5. This Faith implies in itself a *Trust* and *Dependance* on God's Mercy, which of course brings a Degree of Peace and Consolation into the Soul: And these are farther established by experiencing its Effects, a dying unto Sin, and a living unto Righteousness.

These are the Doctrines of Scripture; this the Language of the antient Fathers; this the unanimous Declaration of the first Reformers, and the reformed Churches in general (as appears from their Confessions of Faith) and of our own in particular, of these Sentiments all the Ministers in our Church, and all the Students in our Universities, have declared and signed their Approbation.

And yet (I know not how it is) these Sentiments, and this Language, are some Way become unfashionable. It is the Nature of Mankind to degenerate with respect to religious Principles. They are received pure at the Fountain-head, but Men adulterate them by blending their own Wisdom with the Wisdom of God: and this is done by way of *improving*, or *polishing* them; suiting them

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them to the prevailing Taste, and making them easy to the Practice of the present Generation (d). Thus the Jews received the Law from God, but "made it vain by their own Traditions." The antient Churches at first were guided by the plain Word of God; but by Degrees, by their pretended *Improvements*, they formed that monstrous Heap of superstitious Absurdities, still retained in the Church of Rome. The Reformers returned again to the Standard of God's Word; and to ascertain, and more fully express their evangelical Principles, had recourse to Articles and Confessions. But vain Man will still be meddling, and mixing Water with the pure Wine. A Love of Novelty in some, a proud Desire of being thought wiser than those that went before them in others, and a Proneness (natural to all) towards substituting their own Conceits and superstitious Inventions in the room of the Commands of God.—These conspire to various Departures from the Simplicity of God's Word.

It

(d) See the title Page of the *New Whole Duty of Man*. This accommodating Doctrines to the prevailing Taste, seems to be practising a Rule held by some Popish Writers; "The Church is not to follow the Scriptures, but "the Scriptures the Church."

It is very certain that the Plan abovementioned is by no means *modish*. The Doctrine of *original Sin* by which our Nature is said to be corrupt, and unable to please God, is too humbling. *Justification by Faith only* is mortifying to human Pride, and still causes that stale Objection of "making void the Law" through Faith." Indeed the very Word *Justification* is by many totally disused; and the Idea conveyed by it (of a present State of Acceptance by Remission of Sins, and a Title to Glory) seems to be but little thought of. And that necessary Change by which Men pass from Death to Life, from Darkness to Light, from the Power of Satan, who "ruleth" in the Children of Disobedience, to the Kingdom of God; so as to be taught, and guided, and made holy by his SPIRIT.—This necessary Change is but seldom and slightly insisted on.

The common Practice seems to be, to speak in such general Terms, as carry no determinate Sense, and neither convince nor convert the Hearers. And no wonder; for these Effects are only promised to the Gospel which the SPIRIT of God accompanies, and makes effectual; but this is not the Gospel. It neither disturbs a Sinner in his Sins, nor helps

helps the humble Enquirer to a satisfying Rest and Peace with God. It tends to lead Persons on towards Destruction, without being alarmed at their Danger, and lulls them asleep in a "Form of Godliness without the Power of it." Such is the Case, when Man's Wisdom is for mending, what appears to him, "the Foolishness of Preaching," but which is indeed "the Wisdom of God in a Mystery, and the Power of God unto Salvation."

Herein Divinity differs from all human Sciences. These are imperfect at first, and are improved by Man's Study and Application; but religious Knowledge comes perfect from God's Word; and Man's Wisdom (when not restrained by Humility "casting down Imaginations, and every high Thing that exalteth itself, and bringing into Captivity every Thought to the Obedience of CHRIST") corrupts and spoils all.

To prevent this, it is proper frequently to have Recourse to the first Principles, to the pure Fountain from whence all religious Truths are drawn. "To the Law and to the Testimony, if they" (Preachers and Writers) "speak not according to this Word, it is because there is no Light in them."

Isa.

Is. viii. 20. "Thus saith the Lord, stand ye in the Ways, and see (instead of following blindly new Sentiments) and ask for the old Paths, where is the good Way? and walk therein, and ye shall find Rest to your Souls." But if ye follow every new System, that Men of esteemed Abilities have had Influence enough to make current, ye will never find Rest, nor any firm Foundation.

The best Way is the oldest Way, traced out for us by God himself in the *Bible*, the *oldest* and *best* Book; the oldest with respect to a great Part of its Contents, and the best with regard to the whole: As much the best as the Wisdom of God is superior to that of Man.

Thus to "search the Scriptures," knowing that "in them we have eternal Life," because they are God's Word, and "testify of Jesus Christ," is our Duty as *Christians*. And, as Members of a Protestant Church, it is very proper frequently to revert to the settled Principles of it, and compare the present Opinions with them, and both with the infallible Test of God's Word. Hereby we shall discern, how far we are gone off, and which Way the Stream of fashionable Sentiments

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XIII

iments bends. Perhaps it may be back again towards Popery, from whence we with Difficulty escaped: The most dangerous Error of which, I take to be the substituting a Round of empty Services, as our justifying Righteousness, instead of that "Righteousness which is by Faith in JESUS CHRIST." This is our only firm Title to eternal Life, and the only Root of spiritual Life in the Soul, and of acceptable Obedience.

On this Account, the first Reformers held *Justification by Faith only* (that is, by CHRIST only received by Faith, on the footing of mere Mercy, not on Account of our own Doings) to be the *Article of a standing or falling Church*. By this Rule, it is to be feared, some Churches are falling,—falling away from the Simplicity of the Gospel. This Article is opposed by many, disregarded by more. And other Articles are frequently insisted on in its stead; some tending to Pharisaism and Popery, others to Socinianism and Infidelity. Hence arise the doleful Complaints against *Creeds* and *Subscriptions*. To them that do not believe what they repeat and subscribe, these must certainly be very painful (if they have any Feeling left) but they that think them galling Chains may refuse

refuse them; or cast them off. Let them not revile and slander others, on whom they sit easy, and who (because agreeable to their Sentiments) esteem them no galling Links of iron Bondage, but ornamental Chains of Gold.

Thus much seemed necessary to shew the Plan observed in the following Exposition, and the ground on which it is built; the Doctrines of Scripture, and the Principles of the Protestant Churches in general, faithfully extracted from them, those of our own Church especially. What I have to add respects the manner of using it.

1. Here is first printed the Church Catechism itself; which is done, because a Copy of it is frequently wanted, especially in Schools, where Common Prayer Books are not always to be had in a sufficient Number.

2. When Children can repeat their Catechism, begin to exercise them to think by the short Questions here added, taken from a Pamphlet published by the SOCIETY for promoting Christian Knowledge. To these Questions many others may be added (particularly such as help them to understand the meaning of Words) in a way of familiar Conversation, and that in such a Manner as frequently

quently to leave the Children nothing to answer but *Yes*, or *No*. Thus you will see whether they understand the Questions put to them; and this I find by Experience to be the best way of dealing with Children,—to talk familiarly with them, and help them to think, by asking little Questions suited to their Capacities, sometimes the same over again, to teach them to be attentive to what you say. In this manner the *Israelites* were commanded to instruct their Children, *Deut. xi. 19.* "And ye shall teach them your Children, speaking of them when thou sittest in thine House, and when thou walkest by the Way, when thou liest down, and when thou risest up." In dealing with those that have been but a few Years weaned from the Milk, and drawn from the Breasts, Precept must be upon Precept, Precept upon Precept, Line upon Line, Line upon Line, here a little, and there a little." *Isa. xxviii. 9, 10.*

3. After this, when they are about Nine or Ten Years of Age, they may begin to learn the *Exposition*; at first using that Part only, which is not enclosed [thus] within Crotchets.

4. After

4. After being well acquainted with this Part, they may proceed to learn the rest, containing the Scripture-proofs, and some Particulars that are not so well suited to very tender Years:

5. Leaving the *Appendix* till their Capacities are further ripened.

In this Way they will have a Set of Catechisms, in five Divisions, suited to different Ages.

The Use and Advantage of thus early instilling the Principles of Religion, are too obvious to be insisted on. Hereby *Parents* lay the Foundation for making their Children (by the divine Blessing) happy in this World and the next; and themselves happy thereby. Or should the Event be otherwise, they will at least deliver their own Souls.

Especially would I recommend this Duty to *Schoolmasters*. Latin and Greek may be *useful*; but the Knowledge of *JESUS CHRIST*, and him crucified, is *necessary*. Instead of this, it is really astonishing to see, what Stuff Childrens Memories are in some Places loaded with. Loose Plays, incredible Tales of Gods and Goddeses, called by the Apostle, *1 Cor. x. 20. Devils*; Love Songs, Love Letters, Drinking Songs, obscene Poems, are in
Christian

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Christian Schools (so called) put into the Hands of Boys, merely because they are written in elegant Greek and Latin. Thus their Hearts are defiled, for the sake of improving their Fancies and teaching them Languages, which may be as well learnt from Writings of a less hurtful Tendency (*e*). And what *Morality* they learn from Pagan Authors is all on a wrong Foundation: *Glory* and *Esteem* being the highest Motives these benighted Teachers propose for Action: which the Light of the Gospel teaches us to *renounce*, as an unsuitable End for a Creature to seek, who ought in all Things to seek the Glory of God. If thro' the Strength of Custom, you have not Resolution enough to adopt more suitable Authors; at least, if you will give the Poison, give the Antidote too, by dedicating some Time to the procuring of *religious Knowledge*. A worthy Schoolmaster of my Acquaintance has shewn you an excellent Example this Way. During the

(*e*) The Impropriety and Danger of the Books commonly taught in Schools, is strongly set forth in *An Essay on Christian Education*, by George Monro; a Book which I would recommend to all Schoolmasters; where they will see a List of Books by Christian Authors recommended in their Stead.

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the forty Years that he has taught School, his Custom has been to have his Boys about him on *Sunday* Evenings : at which time by Catechising, and Instructions suited to their different Ages, the Boys that go through the School, attain a competent Knowledge of the most important Truths.

After laying this Foundation of solid scriptural Knowledge, he carefully passed over the most exceptionable Passages in the Heathen Writers, pointed out to his Scholars the Defects of them, and took the Opportunity these gave him, to make them sensible of the superior Excellency of Christian Knowledge. He also made them once a Week get by heart large Portions of the Old and New Testament in English; agreeable to what *St Paul* mentions as a vast Advantage enjoyed by *Timothy* : who " from a Child had known the " Scriptures, which were able to make him " wise unto Salvation ;" that Wisdom which as far excels all other kinds of Knowledge, as Heaven excels the Earth.

It is with Pleasure, I can recommend another Example, of a Clergyman in my own Neighbourhood, who teaches a private School in his own House. He has himself drawn
up

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up an Exposition on the Church Catechism, and labours diligently in making his Scholars understand it. The Authors are chosen with great care, and (which is a most rational Plan, and of great Advantage to those Boys especially, that are not intended for the learned Professions) he teaches the grounds of the English Tongue, from the judicious Grammar of the learned Bishop of Oxford.

Much also may be done this way by *Ministers*, especially in Towns and large Villages; where the Children may be got together on Week Days. The bare repeating the Catechism in Church is commonly formal and of little Service, save that hereby you see whether it be taught in the Reading Schools. When you can bring the Children to talk familiarly with you, and answer such extempore (as well as written) Questions as are suited to them, rising higher by degrees — In this way Catechising will become an Amusement to them, especially if their Memories are not burdened too much at once. Either a Week Day, or Sunday Evening may well be employed this Way; when grown Persons would be willing to attend, and benefit by what they hear from others.

Mr

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Mr *Walker* of *Truro* was eminently useful
this Way: may his Example be copied by
many!

Reader, join with me in praying to the
God of all Grace, that this small Attempt
may be blessed, to the spreading of useful
Knowledge, and the Salvation of immortal
Souls, to the Glory of his great Name, thro'
JESUS CHRIST our LORD. *Amen.*

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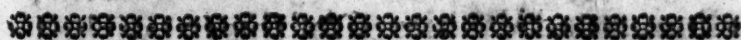


The Use of these Questions is, to try whether Children repeat their Catechism by Rote, to engage their Attention, and to imprint the Sense of it on their Minds. The Answers to most of them may be found in the very Words of the Church Catechism, in the Questions and Answers under which they are put.

N. B. All these Questions may be so asked, as only to require a Child to answer Yes, or No. As for Instance,

QUEST. Was not your Christian Name given by your Godfathers and Godmothers in your Baptism?

ANSW. Yes.



THE CHURCH CATECHISM

WITH

Short QUESTIONS referring to it.

QUESTION.
WHAT is your Name?

Answer, N. or M.

Q. Who gave you this Name?

B

A. My

2 *The* CHURCH CATECHISM

A. My (1) Godfathers and Godmothers (2) in my Baptism, wherein I was made (3) a Member of (4) Christ, (5) the Child of God, and an Inheritor of (6) the Kingdom of Heaven.

By whom was your Name given you? (1)

When was your Name given you? (2)

What Name was then given you, your Christian Name, or your Sir-name?

What were you made at your Baptism? (3)

Whose Member were you then made? (4)

Whose Child were you then made? (5)

Of what were you then made an Inheritor? (6)

Q. What did your (1) Godfathers and Godmothers then for you?

A. They did promise and vow three Things (2) in my Name. First, (3) that I should renounce (4) the Devil and (5) all his Works, the Poms and Vanities (6) of this (7) wicked World, and all the sinful Lusts (8) of the Flesh. Secondly, (9) that I should believe (10) all (11) the Articles of (12) the Christian Faith. And thirdly, (13) that I should keep (14) God's holy Will and Commandments, and walk (15) in the same (16) all the Days of my Life.

Who promised three Things in your Name? (1)

In whose Name did they promise them? (2)

What is the FIRST Thing your Godfathers and Godmothers promised in your Name? (3)

Whom did they promise you should renounce, abhor, and not yield to, but resist? (4)

Whose Works did they promise you should renounce and forsake? (4)

with short Questions referring to it. 3

How many of the Devil's Works did they promise you should renounce? (5)

What Pumps (or Pride) and Vanities, did they promise you should renounce? (6)

What is the World called in the Catechism? (7)

What sinful Lusts did they promise you should renounce? (8)

What is the SECOND Thing your Godfathers and Godmothers promised in your Name? (9)

What did they promise you should believe? (11)

What Faith is it whose Articles they promised you should believe? (12)

How many Articles of the Christian Faith did they promise you should believe? (10)

What is the THIRD Thing your Godfathers and Godmothers promised in your Name? (13)

What are you by this Promise to keep? (14)

In what are you to walk? (15)

How long are you to walk in God's holy Will and Commandments? (16)

Q. Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

A. (1) Yes verily; and (2) by God's Help so I will. And (3) I (4) heartily thank (5) our heavenly Father, that he hath called me to this (6) State of Salvation, (7) through Jesus Christ our Saviour. And (8) I pray unto God to give me (9) his Grace, that I may continue in the same (10) unto my Life's End.

By whose Help will you believe and do as your Godfathers and Godmothers have promised for you? (2)

4 *The* CHURCH CATECHISM.

Will you therefore, with your own Mouth ratify and renew that Promise and Vow which was made in your Name at your Baptism? (1)

Into what State were you called by Baptism? (6)

Who called you to it? (5)

Through whom were you called to it? (7)

What Return do you make to God for calling you to it? (3)

How are you to thank him? (4)

How long do you desire to continue in this State of Salvation? (10)

Whose Grace must you have to enable you to do so? (9)

How must you obtain God's Grace? (8)

C A T E C H I S T.

Rehearse the Articles of thy Belief.

Answer.

I. **I** Believe in (1) God the Father (2) Almighty, Maker (3) of Heaven and Earth.

II. And in JESUS CHRIST his only Son (4) our LORD.

III. Who was conceived (5) by the Holy Ghost, born (6) of the Virgin Mary;

IV. Suffered (7) under Pontius Pilate: (8) Was crucified, (9) dead, and (10) buried. He descended (11) into Hell.

V. (12) The third Day (13) he rose again from the Dead.

VI. He ascended (14) into Heaven, and sitteth at (15) the Right Hand (16) of God the Father Almighty.

VII.

with short Questions referring to it. 5

VII. (17) From thence he shall come (18) to judge the (19) Quick and the Dead.

VIII. I believe in (20) the Holy Ghost.

IX. The (21) Holy Catholic Church. The Communion of (22) Saints.

X. (23) The Forgiveness of Sins.

XI. The Resurrection of the (24) Body.

XII. And the (25) Life everlasting. *Amen.*

Quest. How many Articles, or Points of Faith, does the Creed contain?

Ans. Twelve.

Which is the Ist Article?

What do you believe in? (1)

What Kind of Father is God? (2)

Who governs the World, and all Things therein by his Providence? (1)

Of what is he the Maker? (3)

Who made you and all other Creatures? (1)

Which is the IId Article of the Creed?

Whose Son is JESUS CHRIST?

Hath GOD any more such Sons?

Is JESUS CHRIST then his only Son?

What is JESUS CHRIST to us? (4)

Which is the IIIId Article of the Creed?

By whom, when he became Man, was he conceived? (5)

Of whom was he born? (6)

Which is the IVth Article of the Creed?

Under whom did he suffer? (7)

What Death did he suffer? (8)

Was he taken alive from the Cross, or dead? (9)

What was done with him after his Death? (10)

Whither did CHRIST descend? (11)

6 *The* CHURCH CATECHISM

Which is the Vth Article of the Creed?

Did he continue in a State of Death, or did he rise again from the Dead? (13)

What Day after his Death did he rise again? (12)

Which is the VIth Article?

Whither went he after his Resurrection? (14)

To what Place is he exalted in Heaven? (15)

At whose Right Hand doth he sit there? (16)

Which is the VIIth Article?

Will he always continue there, or will he come from thence? (17)

What will he come to do? (18)

Whom will CHRIST judge when he cometh from Heaven? (19)

What divine Person do you profess to believe in, in the VIIIth Article?

What Ghost or Spirit do you believe in? (20)

Which is the IXth Article of the Creed?

What Church do you believe? (21)

What is the Catholic Church called? (21)

What Communion is there in the Catholic Church? (22)

Which is the Xth Article?

What Forgiveness do you believe? (23)

Which is the XIth Article?

What Resurrection do you believe? (24)

Which is the XIIth Article?

What Life do you believe? (25)

Q. What dost thou chiefly learn in these Articles of thy Belief?

A. First, I learn to believe in God the Father, who hath (1) made me, and (2) all the World.

Secondly, In God the Son, who hath (3) redeemed me, and (4) all Mankind.

with short Questions referring to it. 7

Thirdly, In GOD the HOLY Ghost, who
(5) sanctifieth me, and (6) all the elect People
of GOD.

You say you believe in GOD THE FATHER,
GOD THE SON, and GOD THE HOLY GHOST.

Q. Are these three Gods?

A. No.

Q. What are they then?

A. Three Persons in ONE Godhead.

What did GOD the Father do for you? (1)

Did he make any more than you? (2)

What did GOD the Son do for you? (3)

Did he redeem any beside you? (4)

What doth the HOLY GHOST do for you? (5)

Doth he sanctify any more than you? (6)

Q. You said, That your Godfathers and
Godmothers did promise for you, that you
should keep GOD's Commandments. Tell
me how many there be?

A. Ten.

Q. Which be they?

Answer.

THE same which (1) GOD spake in (2)
the twentieth Chapter of Exodus, say-
ing, I am the LORD thy GOD, who (3)
brought thee out of the Land of Egypt,
out of the (4) House of Bondage.

Who spake these Commandments? (1)

In what Place of Scripture do we find these
Commandments? (2)

What did GOD do for his People *Israel*? (3)

What was the Land of *Egypt* to them? (4)

8 *The* CHURCH CATECHISM

Which is the First Commandment?

Thou shalt (1) have none other Gods but me.

What is forbidden in the First Commandment? (1)

Which is the Second Commandment?

Thou shalt not make to thyself (1) any graven Image, nor the Likeness of (2) any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth: Thou shalt not (3) bow down to them, nor worship them: For I the LORD thy God am (4) a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew Mercy unto Thousands in them that (5) love me, and (6) keep my Commandments.

What is it that we are forbidden to make for a God? (1)

What are we forbidden to liken God to? (2)

What are we forbidden to do to the Images or Pictures of other Beings? (3)

What Name doth God here assume, to deter us from doing these Things? (4)

How are his true Worshippers affected towards him? (5)

How do Men shew that they love God? (6)

Rehearse the Third Commandment?

Thou shalt not take the Name of the LORD thy God (1) in vain: For the LORD (2) will not hold him guiltless that taketh his Name in vain:

How

with short Questions referring to it. 9

How must we not take or use the Name of God? (1)

What doth God threaten to such as take his Name in vain? (2)

Which is the Fourth Commandment?

Remember that thou keep holy (1) the Sabbath Day: (2) Six Days shalt thou labour, and do (3) all that thou hast to do: but the (4) seventh Day is the Sabbath of the LORD thy God. In it thou shalt do no Manner of Work, thou, and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattle, and the Stranger that is within thy Gates. (5) For in (6) Six Days the LORD made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day; wherefore the LORD (7) blessed the seventh Day, and hallowed it.

What Day is it that we must keep holy? (1)

How many Days in every Week may we labour? (2)

What must we do in those Six Days? (3)

What Portion of Time in every Week must God's Sabbath take up? (4)

Q. May we do any manner of Work hereupon?

Ans. No; except Works of Piety, Necessity, or Charity.

If Parents work not themselves, may they not set their Children to work?

May Masters or Mistresses set their Servants or Cattle to work?

Is playing on the Sabbath Day consistent with keeping it holy?

10 *The* CHURCH CATECHISM

What Reason is given for the Observance of this Law? (5)

What did God do for the seventh Day, when he had rested on it? (7)

In how many Days did God make the World? (6)

Q. Why did God bless and hallow this Day?

Ans. That we might rest from our ordinary Works, and in an especial Manner Pray and give Thanks to Him.

Which is the Fifth Commandment?

Honour thy (1) Father and thy Mother, that thy (2) Days may be long in the Land which the LORD thy God giveth thee.

Who are the Persons this Commandment requires you to honour? (1)

What may those expect, who honour their Father and Mother? (2)

Which is the Sixth Commandment?

Thou shalt do no (1) Murder.

What does God forbid in this Commandment? (1)

Which is the Seventh Commandment?

Thou shalt not commit (1) Adultery.

What is here forbidden? (1)

Which is the Eighth Commandment?

Thou shalt not (1) Steal.

What does this Commandment forbid? (1)

Which is the Ninth Commandment?

Thou shalt not bear (1) false Witness against thy (2) Neighbour.

What kind of Witness must you not bear? (1)

Against whom must you not bear false Witness? (2)

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Which is the Tenth Commandment.

Thou shalt not covet thy (1) Neighbour's House, thou shalt not covet thy Neighbour's (2) Wife, nor (2) his Servant, nor (2) his Maid, nor (2) his Ox, nor (2) his Ass, (3) nor any Thing that is his.

What is the first Thing you are forbidden to covet? (1)

What other Particulars of your Neighbour's are you forbidden to have an unlawful Desire of? (2)

Which is the Expression in this Commandment that forbids you to covet any of your Neighbour's Goods? (3)

Q. What dost thou chiefly learn by these Commandments?

A. I learn (1) Two Things; My (2) Duty towards God, and my (2) Duty towards my Neighbour.

How many Things do you learn by these Commandments? (1)

Which are these Two Things? (2)

Q. What is thy Duty towards God?

A. My Duty towards (1) God, is to believe in him, to fear him, and to love him (2) with all my Heart, with all my Mind, with all my Soul, and with all my Strength; to worship him, to give him Thanks, to put (3) my whole Trust in him, to call upon him, to honour (4) his holy Name, and (4) his Word; and to serve him (5) truly (6) all the Days of my Life.

Whom.

12 *The* CHURCH CATECHISM

Whom are you to believe in, love and worship? (1)

How are you to love God? (2)

What Trust must you put in him? (3)

What belonging to God must you honour? (4)

How must you serve him? (5)

How long must you serve him? (6)

Q. What is thy Duty towards thy Neighbour?

A. My Duty towards my Neighbour, is to love him (1) as myself, and to do to all Men (2) as I would they should do unto me. To (3) love, (3) honour, and (3) succour my Father and Mother. To honour and obey (4) the King, and (4) all that are put in Authority under Him. To submit myself to (5) all my Governors, (5) Teachers, (5) Spiritual Pastors, and (5) Masters. To order myself (6) lowly and reverently to all my Betters. To (7) hurt no Body by Word or Deed. To be (8) true and just in all my Dealings. To bear (9) no Malice nor Hatred in my Heart. To keep my Hands from (10) Picking and Stealing; and my Tongue from (11) Evil-speaking, Lying, and Slandering. To keep my Body (12) in Temperance, Soberness, and Chastity. (13) Not to covet nor desire other Mens Goods; but to learn and labour (14) truly (15) to get my own Living, and to do (16) my Duty in that State of Life unto which it shall please God to call me.

How

with short Questions referring to it. 113

- How must you love your Neighbour? (1)
How must you do to all Men? (2)
What must you do to your natural Parents,
your Father and Mother? (3)
Who must you honour and obey? (4)
To whom must you submit yourself? (5)
How must you order yourself to all your Bet-
ters? (6)
What are you not to do to any Body? (7)
What must you be in all your Dealings? (8)
What must you not bear in your Heart? (9)
What are you to keep your Hands from? (10)
What your Tongue? (11)
How are you to keep your Body? (12)
What are you not to do, with respect to other
Mens Goods? (13)
What are you to learn and labour for? (15)
In what Manner must you get your own Liv-
ing? (14)
What are you to do in that State of Life which
it shall please God to call you to? (16)

C A T E C H I S T.

My good Child, know this, that thou art not able to do these Things of thyself, nor to walk in the Commandments of God, and to serve him, without his special Grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the LORD's Prayer.

Answer.

- O**UR (1) Father, which art (2) in Hea-
ven,
I. Hallowed be thy (3) Name.
II. Thy (4) Kingdom come.

14 The CHURCH CATECHISM

III. (5) Thy Will be done (6) in Earth,
(7) As it is in Heaven.

IV. Give us this Day our (8) daily (9)
Bread.

V. And forgive us (10) our Trespases,
(11) As we forgive (12) them that trespass
against us.

VI. And lead us not into (13) Tempta-
tion; but deliver us from (14) Evil.

(15) For thine is (16) the Kingdom, the
Power, and the Glory, (17) for ever and
ever. *Amen.*

Whom do you here pray to ?

What Relation does God bear to us ? (1)

Where is God in a special Manner present ? (2)

Which is the Ist Petition in this Prayer ?

What do we therein desire may be hallowed or
sanctified ? (3)

What is the IId Petition ?

What do we therein pray may come ? (4)

Which is the IIIrd Petition ?

What do we here ask concerning God's
Will ? (5)

Where do we pray that this may be done ? (6)

How do we pray God's Will may be done on
Earth ? (7)

Which is the IVth Petition ?

What is the Thing we beg for in this Peti-
tion ? (9)

How much Bread do we pray for every Day ? (8)

Which is the Vth Petition ?

What do we here pray to God to forgive ? (10)

How do we desire God to forgive us ? (11)

Whom are we to forgive, if we will be forgiven
by God ? (12)

Which is the Vth Petition?

What do we here pray not to be led into? (13)

What do we pray to be deliver'd from? (14)

Which is the Conclusion of this Prayer? (15)

What do we herein acknowledge to belong to GOD? (16)

How long do we acknowledge these Things to belong to Him? (17)

Q. What desirest thou of GOD in this Prayer?

A. I desire (1) my LORD GOD, our heavenly Father, who is the Giver of all Goodness, to send (2) his Grace unto (3) me, and to all People, (4) that we may worship him, serve him, and obey him as we ought to do: And I pray unto GOD that he would send us (5) all Things that be needful both for our Souls and Bodies; and (6) that he will be merciful unto us, and forgive us (7) our Sins; and that it will please him to save and defend us in (8) all Dangers ghostly and bodily; and that he will keep us from (9) all (10) Sin and Wickedness, and from (11) our ghostly Enemy, and from (12) everlasting Death. And this I trust he will do of (13) his Mercy and Goodness, through (14) our Lord JESUS CHRIST. And therefore I say, *Amen.* (15) So be it.

Who is the Giver of all Goodness? (1)

What do we first pray GOD to send? (2)

To whom do you pray GOD to send it? (3)

To what End do you pray GOD to send it? (4)

16 *The* CHURCH CATECHISM

What are the next Things we pray him to send us? (5)

For what do you pray God to be merciful to us, and forgive us? (7)

What do we pray to be saved and defended in? (8)

What do we pray that God would keep us from? (9)

Which is the first of those Things we pray that God would keep us from? (10)

Which is the second? (11)

Who is our ghostly or spiritual Enemy?

Which is the third Thing we pray that God will keep us from? (12)

What Death do we pray against? (12)

What is the Foundation of our Trust in God? (13)

Through whom do you expect to receive all good Things? (14)

What is the Meaning of the Word *Amen*? (15)

QUESTION.

HOW many Sacraments hath CHRIST ordained in his Church?

A. (1) Two only, as (2) generally (3) necessary (4) to Salvation; that is to say, (5) Baptism, and the (5) Supper of the LORD.

Which are the two Sacraments? name them. (5)

Are these Sacraments necessary? (3)

To what End are they necessary? (4)

Are they necessary only to some particular Christians, or generally to all? (2)

Are there any more than two Sacraments? (1)

Q. What meanest thou by this Word Sacrament?

A. I mean (1) an outward and visible Sign of (2) an inward and spiritual (3) Grace,

given unto us, ordained by (4) CHRIST himself, as (5) a Means whereby we receive the same [*Grace*], and a (5) Pledge to (6) assure us thereof.

What kind of Sign is requisite to make a Sacrament? (1)

What kind of Grace must it be an outward visible Sign of? (2)

Who has Authority to ordain such a Sign of Grace? (4)

Who gives this Grace? (4)

Of what Use are Sacraments to us? (5)

Of what are Sacraments Means? (3)

What do they as Pledges? (6)

Q. How many Parts are there in a Sacrament?

A. Two: (1) The outward visible Sign, and (2) the inward spiritual Grace.

Which is the First Part? (1)

Which is the Second? (2)

Q. What is the outward visible Sign, or Form in Baptism?

A. (1) Water; wherein the Person is Baptized, (2) In the Name of the FATHER, and of the SON, and of the HOLY GHOST.

Wherewith are Persons to be Baptized? (1)

In whose Name are they to be Baptized? (2)

Q. What is the inward spiritual Grace?

A. A Death unto (1) Sin, and a new Birth unto (2) Righteousness: For being by Nature (3) born in Sin, and the Children of (4) Wrath, we are hereby made the (5) Children of Grace.

18 *The* CHURCH CATECHISM

What are baptized Persons to die unto? (1)

What are they therein new born to? (2)

What are you and all Persons by Nature? (3)

What are you by Nature Children of, or liable to? (4)

What are you made by Baptism? (5)

Q. What is required of Persons to be Baptized?

A. Repentance, whereby they (1) forsake Sin; and Faith, whereby they stedfastly (2) believe the (3) Promises of God made to them in that Sacrament.

What do Persons do when they repent: or by Repentance? (1)

What do they do by Faith? (2)

What Promises (especially in Baptism) are we to believe? (3)

Q. Why then are Infants Baptized, when by reason of their tender Age they cannot perform them?

A. Because they promise them both by (1) their Sureties: Which Promise, (2) when they come to Age, (3) themselves are bound to perform.

Q. What do Infants promise in Baptism?

Ans. Both Repentance and Faith.

By whom do they promise them? (1)

Who are bound to perform the Promises made for Infants by their Sureties? (3)

When are they bound to perform them? (2)

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the (1) continual Remembrance of the (2) Sacrifice of (3) the Death of

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CHRIST, and of the (4) Benefits which we receive thereby.

What are we to remember in the Lord's Supper? (3)

What is the Death of CHRIST here called? (2)

How long is this Sacrifice of CHRIST's Death to be remembered? (1)

What else beside the Sacrifice of CHRIST's Death are we to remember herein? (4)

Q. What is the outward Part or Sign of the Lord's Supper?

A. (1) Bread and Wine, which the (2) LORD hath commanded to be received.

What is commanded to be received in the Lord's Supper? (1)

Who has commanded both Bread and Wine to be received? (2)

Why must we necessarily receive both? (2)

Q. What is the inward Part, or Thing signified?

A. (1) The Body and Blood of CHRIST, which are verily and indeed taken and received by (2) the Faithful in the Lord's Supper.

What is verily and indeed taken and received in the Lord's Supper? (1)

By whom are the Body and Blood of CHRIST verily and indeed received in the Lord's Supper? (2)

Q. What are the Benefits whereof we are Partakers thereby?

A. The strengthening and refreshing of (1) our Souls (2) by the Body and Blood of CHRIST, (3) as our Bodies are by the Bread and Wine.

20 *The* CHURCH CATECHISM, &c.

What are strengthened and refreshed in the Lord's Supper? (1)

Whereby are our Souls strengthened and refreshed? (2)

In what Manner are they strengthened and refreshed? (3)

Q. What is required of them who come to the Lord's Supper?

A. To examine themselves (1) whether they [Ist] repent them (2) truly of (3) their former Sins, (4) stedfastly purposing (5) to lead a new Life; [IIId] have (6) a lively - Faith in (7) God's Mercy (8) through CHRIST, [IIIId] with a (9) thankful Remembrance of his Death; [IVth] and be in Charity with (10) all Men.

What is the Ist Thing to be examined by them who come to the Lord's Supper? (1)

What are Men to repent of before they come? (3)

How are they to repent of them? (2)

What are they to purpose? (5)

What is the IIId Thing to be examined?

In what must they have this Faith? (7)

- What kind of Faith must they have? (6)

Through whom does this lively Faith expect Mercy? (8)

What is the IIIId Thing to be examined?

What kind of Remembrance must we have of the Death of CHRIST? (9)

What is the IVth Thing to be examined?

Whom must they be in Charity with, who will worthily receive the Sacrament? (10)

How are they thus to purpose? (4)

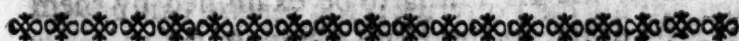




INTRODUCTION

TO THE

CATECHISM.



Of the First Covenant.

QUESTION.

IN what State was Man at first created?

Ans. "God made Man upright, Eccles. vii. 29. After his own Image," Gen. i. 27.

Q. Wherein did this Image of God consist?

A. In Holiness and Happiness, with Dominion over the Creatures. "God saw every thing that He had made, and behold, it was very good," Gen. i. 31.

Q. What

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Q. What was Man's Duty in this State?

A. Perfect Obedience to GOD's Will in all things.

Q. Did Man thus perfectly obey?

A. No: Both *Adam* and *Eve* disobeyed by eating of the Tree of Knowledge of Good and Evil, which GOD had forbidden, saying, "In the Day thou eatest thereof, thou shalt surely die," *Gen. ii. 17.*

Q. Did they die that same Day they sinned?

A. They died immediately a *spiritual Death*; losing GOD's Image, a Sense of his Favour, and flying from him, as from an Enemy, with Shame and Fear. They became also liable to *temporal* and *eternal Death*.

Q. In what State are their Descendants born?

A. "Adam begat a Son in his own Likeness, after his Image," *Gen. v. 3.* Sinful and polluted are all his Posterity; for "who can bring a clean thing out of an unclean? Not one," *Job xiv. 4.*

Q. How do you call the Law given to *Adam*?

A. A *Covenant of Works*; because it required an unfinning Obedience: "Moses describeth the Righteousness which is of the Law, that the Man which doth those things, shall live by them," *Rom. x. 5.*

Q. Can any Man be now saved by that Covenant?

A. No: "For it is written, Cursed is every one that continueth not in all things that are written in the Book of the Law to do them; therefore as many as are of the Works of the Law" (expecting to be saved by their Conformity to it) "are under the Curse," *Gal. iii. 10.*

Q. What Law is here meant?

A. The

A. The Moral Law, originally written on Man's Heart, and afterwards (when defaced by Sin) on Tables of Stone; together with any other positive Commands God should be pleased to enjoin.

Q. How then do you hope to be saved?

A. By another Dispensation, called, sometimes, *The Covenant of Grace.*

Q. Why is it so called?

A. Because all here is *freely given*, Pardon, Holiness, and Happiness.

[Q. Where is this Covenant revealed?

A. 1. It was first *intimated* to Adam in a Promise of the "Seed of the Woman to bruise the
"Serpent's Head," and destroy that Power which Satan had acquired by Man's Apostacy, *Gen. iii. 15.*

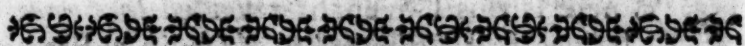
2. It was *shadowed forth* in the Ceremonial Law given to the Israelites, by their Sacrifices and other Institutions; which were all "a Shadow of good
"things to come," *Heb. x. 1.*

3. It was *expressly mentioned* by the Prophets:
"This shall be the Covenant that I will make
"with the House of Israel: After those Days,
"saith the LORD, I will put my Law in their
"inward Parts, and write it in their Hearts, and
"will be their God, and they shall be my People.
"—— I will forgive their Iniquity, and I will
"remember their Sin no more," *Jer. xxxi. 33, 34.*

"I will give them one Heart, and I will put
"a new Spirit within you; and I will take
"the stony Heart out of their Flesh, and will
"give them an Heart of Flesh; that they may
"walk in my Statutes, and keep my Ordinances,
"and do them: and they shall be my People,
"and I will be their God," *Ezek. xi. 19, 20.*

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4. It was *fully revealed* by the Appearance of CHRIST, his Ministry, Death, and Resurrection; and by the Preaching of the Apostles. "Who
 " hath saved us—according to his own Purpose
 " and Grace, which was given us in CHRIST
 " JESUS before the World began; but is now
 " made manifest by the Appearing of our Saviour
 " JESUS CHRIST, who hath abolished Death,
 " and hath brought Life and Immortality to Light
 " by the Gospel," 2 Tim. i. 9, 10.]



SECTION I.

Of the Privileges of the Gospel.

QUESTION.

WHAT are the *Advantages* and *Privileges* of the Gospel, or Covenant of Grace?

Answ. "I am," by partaking of this Covenant,
 " made a Member of CHRIST, a Child of God,
 " and an Inheritor of the Kingdom of Heaven."

Q. What is it to be "a *Member of CHRIST*?"

A. It is to be a living Member of that Society, the Church, which is called "the Body of CHRIST," *Ephes. i. 23.* and of which CHRIST is "the Head," *Ephes. v. 23.*

Q. What Benefits receive you from hence?

A. By Virtue of this Union we partake of spiritual Life and Strength; as a Member of the Body derives Life from its being joined to the Head. "We are Members of his Body," *Ephes. v. 30.*

["As

“ As the Father hath Life in himself; so hath
“ He given to the Son to have Life in himself,
“ *John v. 26.* Because I live, ye shall live also,
“ *John xiv. 19.* I am the Vine, ye are the Branches,
“ *John xv. 5.* As the living Father hath sent me,
“ and I live by the Father; so he that eateth me,
“ even he shall live by me,” *John vi. 57.*

Q How are you by the Gospel made a Child
of God * ?

A. I.

* This Expression, that in “ *Baptism we are made*
“ *Members of Christ, and Children of God,*” &c. has
been frequently objected to by Persons of Learning and
Piety; and, I think, with more Shew of Reason than
any other Passage in the Catechism. A Writer of great
Abilities and Candor expresses himself thus: “ The
“ Children that are educated in the Church of England,
“ as soon as they have learnt to answer *what is their*
“ *Name,* are immediately taught to say in their next
“ Answer that in their Baptism, they are *made the*
“ *Members of Christ, the Children of God, and Inheritors*
“ *of the Kingdom of Heaven.* This arises from the Doc-
“ trine they are generally taught, that Baptism and Re-
“ generation are much the same thing, or that all Men
“ are regenerated by being baptised; whereas in Scrip-
“ ture Baptism is but an Emblem and Representation
“ of such a Change of the Heart, as Regeneration re-
“ quires and implies. And for want of this Distinction,
“ the Children usually grow up through all their Sta-
“ tions in Life, without enquiring whether they have
“ had any such real Change in their Souls, as included
“ in it Repentance, and a Turn of Soul towards God
“ and Godliness, whereby a Man is born again, and
“ becomes a new Creature. And this necessary Change,
“ upon which the Favour of God, and an Interest in
“ the Salvation of CHRIST and the Kingdom of Heaven
“ depend, is very grossly and shamefully neglected by
“ them through their whole Lives; they always sup-
C “ posing,

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A. 1. By *Adoption*, being received into GOD's Family, and entitled to the Privileges of Children. ^{ss} [GOD sent forth his Son—to redeem ^{ss} them that were under the Law, that we might ^{ss} receive the Adoption of Sons, *Gal. iv. 4, 5.* Ye ^{ss} are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Household of GOD, ^{ss} *Eph. ii. 19.*

2. By *Regeneration* or a new Birth; ^{ss} As many as received him, to them gave he Power to become the Sons of GOD, even to them that believe on his Name: which were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of GOD, ^{ss} *John i. 12, 13.*

Q. What are the Privileges of *Adoption*?

A. 1. The Favour of GOD. [^{ss} Behold, what manner of Love the FATHER hath bestowed ^{ss} upon us, that we should be called the Sons of ^{ss} GOD, ^{ss} *1 John iii. 1.*]

2. A Sense of GOD's Favour, and Access in Prayer. [^{ss} Ye have not received the Spirit of ^{ss} Bondage again to fear, but ye have received the ^{ss} Spirit of Adoption, whereby we cry, Abba, ^{ss} Father: The SPIRIT itself beareth Witness ^{ss} with

“ posing, as they have been taught, that all this Work
“ is done in Baptism. And for this Reason many Divines of the Church of *England* have heartily wished
“ that either these Words in the Catechism were a little
“ altered, or that this Answer should never be taught
“ to Children without explaining the Meaning of it.”

Altering the Words of the Catechism is not my Business; but I entirely agree with this Writer that they want Explication; which accordingly I have endeavoured to give agreeably to the Scriptures, without making too much or too little of the Ordinance of Baptism.

“ with our Spirit, that we are the Children of
“ GOD,” *Rom. viii. 15, 16.*]

3. A Right to the heavenly Inheritance. [“ If
“ Children, then Heirs; Heirs of GOD, and
“ Joint-heirs with CHRIST,” *Rom. viii. 17.*]

Q. What are the Benefits of *Regeneration*?

A. Thereby we partake of a new Nature, are conformed to the Image of GOD in Righteousness and true Holiness, and are made meet for Glory.

[“ That which is born of the Flesh, is Flesh;
“ and that which is born of the SPIRIT, is Spirit,”
“ *John iii. 6.* If any Man be in CHRIST, he is a
“ new Creature: old Things are past away, be-
“ hold all Things are become new.”]

Q. What is it to be “ *an Inheritor of the King-
“ dom of Heaven?* ”

A. It is to be a Subject of GOD’s Kingdom of Grace now, GOD reigning in our Hearts by his holy Spirit; and to be intitled to an Inheritance in Glory.

“ The Kingdom of Heaven ” (in this Life) “ is
“ Righteousness and Peace, and Joy in the HOLY
“ GHOST,” *Rom. xiv. 17.* and to them that be-
long to this Kingdom it shall be said hereafter,
“ Come, ye blessed of my FATHER, inherit the
“ Kingdom prepared for you from the Founda-
“ tion of the World,” *Matt. xxv. 34.*

[Q. What is the Reason that those Privileges of the Gospel (being a *Member of CHRIST*, &c.) are mentioned in the very beginning of your Catechism, before the Duties of Repentance and Obedience?

A. Because it is only by partaking of the Blessings, that we are enabled to fulfil the Duties, in an acceptable manner.

Q. Why so? Why cannot we do the Duties till we partake of the Blessings in some Measure?

A. 1. Because without Life derived and continued from CHRIST as our Head, we cannot live unto GOD. "Without me ye can do nothing. As the Branch cannot bear Fruit of itself, except it abide in the Vine; no more can ye, except ye abide in me," *John xv. 4, 5.*

2. Because it is the Spirit of Adoption only, (the Privilege of GOD's Children) that enables us to come boldly to the Throne of Grace, and at the same time serve GOD with Child-like Reverence and godly Fear.

3. Because it is only by GOD's Grace working in us, that we are enabled to work out our Salvation. GOD, reigning in our Hearts by his Spirit, can alone enable us to fight the good Fight, and overcome; so as to reign with him in Glory.

"He hath begotten us again to a lively Hope —and every Man that hath this Hope purifieth himself," *1 Pet. i. 3. 1 John iii. 3.*

"That we, being delivered out of the Hands of our Enemies, might serve him without Fear, in Holiness and Righteousness before him, all the Days of our Life," *Luke i. 74, 75.]*

Q. What mean you by saying, you were made a Member of CHRIST, &c.

A. I mean thereby to express my natural Corruption; being "conceived in Sin," *Psal. li. 5.* and "a Child of Wrath," *Eph. ii. 3.*

Q. And do you suppose that every Person that has been baptized is really a Member of CHRIST, and a Child of GOD?

A. It is too evident from their Conduct that very many are not.

Q. Why

Q. Why then do you say, you are *made* so by *Baptism*?

A. I mean thereby that we are made so by the Covenant of Grace, of which Baptism is a Sign and Seal.

Q. Is this sufficient Ground for us to say of baptized Persons in general, that they are God's Children?

A. 1. With respect to Infants, we have no Right to make any Exception, on Pretence of want of Qualification; because the Blessings of the Gospel are bestowed freely, without any previous Merit.

2. With respect to others, we are bound by a Judgment of Charity to think well of all; till their Conduct gives Reason to judge otherwise.
"Charity believeth all things, hopeth all things,"
1 Cor. xiii. 7. "Judge not, that ye be not judged,"
Matt. vii. 1.

3. With respect to myself, I thus speak, believing the Gospel, and deriving from thence Hope and Consolation. "LORD, I believe; help Thou mine Unbelief," Mark ix. 24.

Q. But should you not examine carefully, whether you do not deceive yourself in this Persuasion?

A. Yes; I am commanded so to do. "Examine yourselves, whether ye be in the Faith, prove your own selves," 2 Cor. xiii. 5.

Q. How are you to judge of yourself, whether you be now a Child of GOD, or not?

A. By searching my Heart and Life, whether I bring forth Fruits suitable to my Profession; earnestly striving to fulfil what my Godfathers and Godmothers promised in my Name.

SECTION II.

*Of the Baptismal Promises; and first,
of Repentance.*

QUESTION.

“WHAT did your Godfathers and God-
mothers” at your Baptism “for you?”

A. “They did promise and vow three Things
“in my Name: First, that I should renounce
“the Devil and all his Works, the Poms and
“Vanities of this wicked World, and all the
“sinful Lusts of the Flesh. Secondly, that I
“should believe all the Articles of the Christian
“Faith. And thirdly, that I should keep God’s
“holy Will and Commandments, and walk in
“the same all the Days of my Life.”

Q. What is the first Thing here promised?

A. “That I should renounce the Devil and
“all his Works, the Poms and Vanities of this
“wicked World, and all the sinful Lusts of the
“Flesh.”

Q. What are these you here renounce?

A. My three spiritual Enemies.

Q. Why are they so called?

A. Because by them I am sore let and hindred
in my Christian Warfare; they are therefore my
Enemies, because they oppose my present Peace,
and future Happiness.

Q. What mean you by *the Devil*?

A. Evil Spirits, who under their Prince are
combined to tempt Men to Sin, discourage them
in

in Duty, and thereby draw them off with themselves to Apostacy and Rebellion against God.

[^{ss} Angels which kept not their first Estate, but ^{ss} left their own Habitation, *Jude* 6. The Prince ^{ss} of the Power of the Air, the Spirit that now ^{ss} worketh in the Children of Disobedience, *Eph.* ^{ss} ii. 2. Be sober, be vigilant; because your Ad- ^{ss} versary the Devil, as a roaring Lion, walketh ^{ss} about, seeking whom he may devour,^{ss} *1 Pet.* v. 8.]

Q. What are the *Works of the Devil*?

A. Sin in general; so called, because he first sinned, and since tempts others to sin: Especially those Sins wherein Satan's Image chiefly consists; such as *Pride, Envy, Malice, Lying* and *Seducing* others.

Q. What is it to *renounce* the Devil and his Works?

A. 1. It *supposes*, when applied to myself, that I have been led away by Satan to do his Works; which is the Case of every one that hath turned aside from the Way of Duty, and committed Sin. ^{ss} He that committeth Sin, is of the Devil,^{ss} *1 John* iii. 8.

2. It *implies* an humbling Sense of this my Departure from God, and the Misery attending it; together with an earnest Desire and Resolution (through divine Assistance) that henceforth the LORD (not Satan) shall be my Master. ^{ss} Other ^{ss} Lords besides thee have had Dominion over us, ^{ss} but by thee^{ss} (by thy Help) ^{ss} we will make ^{ss} mention of thy Name only,^{ss} *Isai.* xxvi. 13.

Q. What is the *Second Thing* you are to renounce?

A. "The Poms and Vanities of this wicked
" World?"

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Q. What are these Poms and Vanities ?

A. All those *Honours, Riches, and Pleasures*, that cannot be obtained with GOD's Leave and Love; and all the false *Maxims* and *Principles*, by which worldly Men are governed.

Q. Why do you call it a *wicked* World ?

A. Because of the Wickedness which prevails in it, and which it tempteth Men to commit.

[^{ss} JESUS CHRIST gave himself for our Sins, ^{ss} that he might deliver us from this present evil ^{ss} world, ^{ss} Gal. i. 4. Therefore ^{ss} love not the ^{ss} World, neither the Things that are in the ^{ss} World. If any Man love the World, the ^{ss} Love of the FATHER is not in him. For all ^{ss} that is in the World, the Lust of the Flesh, ^{ss} the Lust of the Eye, and the Pride of Life, is ^{ss} not of the FATHER, but of the World, ^{ss} I John ii. 15, 16.]

Q. What is it to *renounce* the World, its Poms and Vanities ?

A. It is to be sensible of the Vanity and Insufficiency of all worldly Enjoyments, to apprehend the Danger there is in loving them, and to have the Stream of our Affections turned from them.

[^{ss} Ye are not of the World, ^{ss} John xv. 19.]

Q. What is the *Third Enemy* you are to renounce ?

A. "The sinful Lusts of the Flesh."

Q. What are these ?

A. By the *Flesh*, I mean my *corrupt Nature*, strongly inclined to Sin; and by the *sinful Lusts*, those *evil Tempers, Dispositions, and Habits*, to which this corrupt Nature is inclined.

[^{ss} The Flesh lusteth against the Spirit, Gal. ^{ss} v. 17. In me, that is, in my Flesh, dwelleth no ^{ss} good

^{ss} good Thing, *Rom. vii. 18.* Who shall deliver
^{ss} me from this Body of Death? ^{ss} *Rom. vii. 24.*]

2. What is it to *renounce* the sinful Lusts of the Flesh?

A. 1. To be deeply sensible that there is in me this corrupt sinful Nature; Enmity against God, and not subject to his Law.

[^{ss} I see another Law in my Members, warring against the Law in my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members,^{ss} *Rom. vii. 23.*]

2. To be apprehensive of the Danger of complying with this inbred Temptation. [^{ss} To be carnally minded is Death, *Rom. viii. 6.* If ye live after the Flesh, ye shall die,^{ss} *Rom. viii. 13.*]

3. To resolve henceforth to oppose every filthy Imagination, and every evil Desire; and to be governed by Reason, Conscience, the Word of God, and his HOLY SPIRIT.

[^{ss} Ye are not in the Flesh, but in the SPIRIT, if so be that the SPIRIT of God dwell in you, *Rom. viii. 9.* If ye through the SPIRIT do mortify the Deeds of the Body, ye shall live,^{ss} *Rom. viii. 13.*]

2. What is the Renunciation of the Devil, the World, and the Flesh?

A. It is a Part of *Repentance*.

2. What is true Repentance?

A. A turning away, in Affection and Conduct, from Sin unto Holiness, from Satan's Service to God's; with an humbling Sense of our Vileness as well as Danger, and an Apprehension of Mercy through JESUS CHRIST. ^{ss} Repent ye, and believe the Gospel,^{ss} *Mark i. 15.*

[2. Does this Repentance go before Faith?

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A. An Apprehension of Sin and Danger may be without Faith, but a Persuasion of GOD's Mercy in CHRIST, is Faith itself. True Repentance cannot be without Faith, nor true Faith without Repentance.

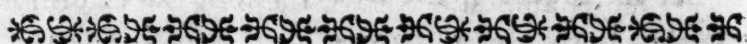
" Repentance towards GOD, and Faith towards our Lord JESUS CHRIST," *Acts xx. 21.*

Q. How does Repentance lead to Faith?

A. As a Sense of Danger makes us desirous of applying to the Physician. " They that are whole need not a Physician, but they that are sick," *Matt. ix. 12.*

Q. How does Faith produce Repentance?

A. Because nothing so effectually softens the Heart as a Persuasion of GOD's pardoning Love. " The Love of CHRIST constraineth us, 2 Cor. v. 14. I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplications; and they shall look upon me whom they have pierced, and mourn," *Zech. xii. 10.*]



SECTION III.

Of Faith.

QUESTION.

WHAT was the *Second Thing* promised for you?

A. " That I should believe."

Q. What is *Faith* or Believing?

A. Such a cordial Assent to the Truths revealed
in.

in GOD's Word, as leads us to depend thereon for Salvation and eternal Life.

[" Faith is the Substance of Things hoped for,
" the Evidence of Things not seen, *Heb. xi. 1.*
" He that believeth on me hath everlasting Life,"]
John vi. 47.

Q. Why do you call this a *cordial* Assent?

A. To distinguish saving Faith from a mere Act of the Understanding, or Judgment; and to express a going forth of the Affections towards CHRIST, and his Salvation.

" With the Heart Man believeth unto Righteousness," *Rom. x. 10.*

Q. What is the immediate Effect of Faith?

A. It bringeth us into a State of Salvation; and this Benefit is sealed to us in Baptism.

" He that believeth, and is baptized, shall be saved," *Mark xvi. 16.*

Q. What is Salvation?

A. A Deliverance from the *Guilt, Power, Pollution*, and *Wages* of Sin; together with present Peace, and future Happiness.

" He is able also to save them to the uttermost, that come unto GOD by him," *Heb. vii. 25.*

[Q. How call you this Deliverance from the *Guilt* of Sin?

A. It is called *Justification*; and includes also a Title to eternal Life, through the Righteousness of CHRIST.

" All that believe are justified from all Things,"
" *Acts* xiii. 39. There is no Condemnation to
" them that are in CHRIST JESUS, *Rom. viii. 1.*
" As by one Man's Disobedience many were made
" Sinners, so by the Obedience of one shall many
" be made righteous, *Rom. v. 19.*—that Abraham
" might be the Father of all them that believe,
" that

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^{ss} that Righteousness might be imputed unto them
^{ss} also, ^{ss} *Rom. iv. 11.*

Q. How is a Sinner justified ?

A. By Faith in CHRIST as given and crucified for him, and as having answered all the Demands of the Law, by a perfect Obedience in his stead.

^{ss} I determined to know nothing among you,
^{ss} save JESUS CHRIST, and him crucified, *1 Cor.*
^{ss} ii. 2. The Blood of JESUS CHRIST cleanseth
^{ss} from all Sin, *1 John i. 7.* As by the Offence
^{ss} of one, Judgment came upon all Men to Con-
^{ss} demnation; even so by the Righteousness of
^{ss} one, the free Gift came upon all Men unto
^{ss} Justification of Life, ^{ss} *Rom. v. 18.*

Q. What is it to be delivered from the Power of Sin ?

A. This is a Part of the Privilege of *Adoption*.
^{ss} Sin shall not have Dominion over you; for ye
^{ss} are not under the Law, but under Grace, *Rom.*
^{ss} vi. 14. Delivered from the Bondage of Cor-
^{ss} ruption, into the glorious Liberty of the Sons
^{ss} of GOD, ^{ss} *Rom. viii. 21.*

Q. What other Part of Gospel-salvation be-
 longs to Adoption ?

A. Peace of Conscience, and Assurance of
 GOD's Love.

^{ss} Being justified by Faith, we have Peace with
^{ss} GOD, through our Lord JESUS CHRIST. —
^{ss} We rejoice in Hope of the Glory of GOD. —
^{ss} Because the Love of GOD is shed abroad in our
^{ss} Hearts, by the HOLY GHOST, which is given
^{ss} unto us, ^{ss} *Rom. v. 1, 2, 5.*

Q. What is *Sanctification* ?

A. A Part of Gospel-salvation, consisting in
 being delivered from the *Pollution* and Defilement
 of Sin.

" Ye are washed, ye are sanctified in the
" Name of the Lord JESUS, and by the SPIRIT
" of our GOD," 1 Cor. vi. 11.]

Q. Great and glorious is this *Salvation* indeed!
How are Sinners brought into it?

A. GOD freely " calls us to it, through JESUS
" CHRIST our Lord. "

Q. What mean you by this *Calling*?

A. Not only the outward Call, or Invitation
by the Word of GOD; but also an inward In-
clining of the Heart, to embrace the offered Sal-
vation.

" No Man can come unto me, except the FA-
" THER, which hath sent me, draw him.—Every
" Man therefore that hath heard, and learned of
" the FATHER, cometh unto me," Joh. vi. 44, 45.

Q. Is not this a great Mercy?

A. Yes: " And I heartily thank our heavenly
" FATHER, that he hath called me to this State
" of Salvation. "

Q. How do you hope to continue in this State?

A. " I pray unto GOD to give me his Grace,
" that I may continue in the same to my Life's
" End. "

Q. Why do you pray for GOD's Grace?

A. Because I can do nothing without it. " Not
" that we are sufficient of ourselves, to think any
" thing as of ourselves; but our Sufficiency is of
" GOD," 2 Cor. iii. 5.

Q. What mean you by GOD's Grace?

A. His free unmerited Good-will towards Man-
kind; together with all the Effects and Expres-
sions of it. " By Grace ye are saved, through
" Faith, and that not of yourselves, it is the Gift
" of GOD, Eph. ii. 8. If by Grace, then it is no
" more of Works; otherwise Grace is no more
" Grace,

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“ Grace, *Rom.* xi. 6. The Grace of God, which
 “ bringeth Salvation, hath appeared,” *Tit* ii. 11.

Q. What is that Grace which you say you pray for ?

A. The Assistance of the holy SPIRIT. “ My
 “ Grace is sufficient for thee,” *2 Cor.* xii. 9.

Q. What did your Godfathers and Godmothers promise that you should believe ?

A. “ All the Articles of the Christian Faith.”

Q. “ Where are these found ?”

A. In the holy Scriptures.

Q. Why are you to believe all that is contained in the Scriptures ?

A. Because they are God’s Word *. “ All
 “ Scripture is given by Inspiration of God, *2 Tim.*
 “ iii. 16. The Prophecy came not in old Time
 “ by the Will of Man, but holy Men of God
 “ spake as they were moved by the HOLY GHOST,”
2 Pet. i. 21.

Q. Where are the chief of these Articles summed up ?

A. In the Apostles Creed.

Q. Why is it so called ?

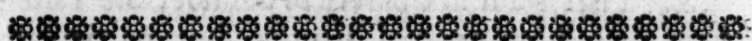
A. Partly because of its great Antiquity, partly because of the Apostolical Doctrine it contains.

Q. Can you repeat the Creed ?

A. “ I believe in God the Father Almighty,
 “ Maker of Heaven and Earth. And in Jesus
 “ CHRIST his only Son our LORD. Who was
 “ conceived by the HOLY GHOST; born of the
 “ Virgin Mary; suffered under Pontius Pilate :
 “ was crucified, dead, and buried. He descended
 “ into Hell. The third Day he rose again from
 “ the Dead. He ascended into Heaven, and
 “ sitteth at the right Hand of God the Father
 “ Almighty.

* See Appendix, SECT. I.

“ Almighty. From thence he shall come to judge
“ the Quick and the Dead. I believe in the
“ HOLY GHOST; The Holy Catholic Church;
“ The Communion of Saints; The Forgiveness
“ of Sins; The Resurrection of the Body; And
“ the Life everlasting. *Amen.*”



SECTION IV.

Of Faith in GOD.

QUESTION.

INTO how many Parts is the Creed divided?
Answ. Into Three Parts.

Q. What learn you in the First Part of the Creed?

A. To believe in GOD the FATHER, and his Work of Creation.

Q. What does the Second Part teach?

A. To believe in GOD the SON, and his Work of Redemption.

Q. What does the Third Part teach?

A. To believe in GOD the HOLY GHOST, and his Work of Sanctification.

Q. How many Gods are there?

A. There is but one, “ the living and true
“ GOD.”

Q. Why then do you speak of GOD the SON, and GOD the HOLY GHOST?

A. † Because in the holy Scriptures, (the only certain Revelation GOD hath made of himself,) the divine Names, Attributes, and Works, are assigned to the SON and SPIRIT.

Q. Repeat

† See Appendix, SECT. III.

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Q. Repeat the First Part of the Creed.

A. "I believe in GOD the Father Almighty,
"Maker of Heaven and Earth."

[Q. What do you observe from saying *I*. (not *WE*)-*believe*?

A. 1. That every Person is to make a Declaration of his Faith, and that openly.

2. That I am not barely to consider the Things here *revealed* as general Truths, but particularly to apply them to myself, as deeply interested therein.

Q. What is the Force of the Expression, "I believe in GOD?"

A. Not only I believe that there is a GOD, (that is, † an infinite and eternal Spirit, having all Perfections in and of himself) but that I *trust*, and *depend* on Him (in Consequence of his Mercy and Love revealed towards Sinners in JESUS CHRIST) as *my* GOD, and *my* all-sufficient Portion.

^{ss} I will be their GOD, and they shall be my
^{ss} People, *Ezek. xxxvii. 27.* I am thy Shield, and
^{ss} exceeding great Reward, *Gen. xv. 1.* My LORD
^{ss} and my GOD," *John xx. 28.*]

Q. How is GOD a Father?

A. 1. He is the Father of all Beings by Creation. ^{ss} GOD the FATHER, of whom are all
^{ss} Things," *1 Cor. viii. 6.*

2. He is the Father of all Believers, by ^{ss} having
^{ss} predestinated them to the Adoption of Children
^{ss} by JESUS CHRIST, *Ephes. i. 5.* and begotten
^{ss} them again," *1 Pet. i. 3.*

3. He is in a peculiar manner ^{ss} the Father of
^{ss} our Lord JESUS CHRIST," *Ephes. iii. 14.* who
is

† See Appendix, SECT. III:

is stiled, "The only-begotten of the FATHER,"
John i. 14.

Q. What else do you believe of GOD?

A. That he is *Almighty*; able to do whatsoever he pleaseth, having sovereign Dominion over all Creatures, disposing of them according to his good Pleasure.

"The Lord GOD Omnipotent reigneth." *Rev. xix. 6.*

Q. Is this all you understand by believing in GOD as an *Almighty Father*?

A. I express thereby my Confidence and Trust in him as *my Father* in JESUS CHRIST; considering his almighty Power, and fatherly Care and Affection, as employed for my present Safety and eternal Welfare.

["If ye then, being evil, know how to give
"good Gifts unto your Children; how much
"more shall your Father which is in Heaven give
"good Things to them that ask him? *Matt. vii. 11.*

"I know whom I have believed, and I am per-
"suaded, that he is able to keep that which I
"have committed unto him, against that Day,"
2 Tim. i. 12.

Q. What Right have you thus to believe in, trust, and depend on GOD as your *Almighty Father*?

A. GOD not only *permits*, but *commands* me thus to *depend*, and *trust* in him.

"Look unto me, and be ye saved, all ye Ends
"of the Earth, *Isai. xlv. 22.* He that believeth
"not, shall be damned, *Mark xvi. 16.* Let us
"come boldly unto the Throne of Grace, that
"we may obtain Mercy, and find Grace to help
"in time of need," *Heb. iv. 16.*]

Q. Wherein

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Q. Wherein hath God shewn his Almighty Power ?

A. In "making" and preserving "Heaven and Earth."

Q. What is meant by *Heaven* ?

A. 1. The Region of the Air and Clouds.
"The Fowls that fly in the Midst of Heaven,"
Rev. xix. 11.

2. That of the Sun, Moon, and Stars. "The Stars of Heaven," *Gen. xxii. 17.*

3. The Place where Saints and Angels behold God's Glory; called, "The third Heaven,"
2 Cor. xii. 2.

Q. What is meant by the *Earth* ?

A. This World in which we live; the Earth and Sea, and all that is therein.

Q. What then do the Words *Heaven* and *Earth* include ?

A. All Things, visible and invisible.

["Thou, even thou art LORD alone, thou
"hast made Heaven, the Heaven of Heavens,
"with all their Host; the Earth, and all Things
"that are therein; and thou preservest them all,"
Neb. ix. 6.]

Q. For what End do you suppose did God make, and still preserves all Things ?

A. For his own Glory, and to communicate Happiness.

"Of him, and through him, and to" (or for)
"him, are all Things, to whom be Glory for
"ever, Amen," *Rom. xi. 36.*

Q. Wherein does Man's Happiness consist ?

A. In having God (his Maker and Preserver) for his satisfying Rest and Portion.

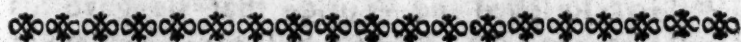
"Whom have I in Heaven but Thee? and
"there is none upon Earth that I desire besides
"Thee."

“ Thee. GOD is the Strength of my Heart,
“ and my Portion for ever,” *Psal.* lxxiii. 25, 26.

Q. Do you suppose GOD’s immediate Care extended to all Things in their Formation, Change, and Continuance?

A. Most certainly. His Hand unseen worketh all in all.

“ His Kingdom ruleth over all, *Psal.* ciii. 19.
“ The most High ruleth in the Kingdom of Men,
“ *Dan.* iv. 17. Are not two Sparrows sold for a
“ Farthing? and one of them shall not fall on
“ the Ground without your Father. But the
“ very Hairs of your Head are all numbered,”
Matt. x. 29, 30.]



SECTION V.

Of Faith in JESUS CHRIST.

QUESTION.

WHAT is the *Second* Part of the Creed?

Answ. “ And in JESUS CHRIST his only
“ Son our LORD, Who was conceived by the
“ HOLY GHOST; born of the Virgin Mary;
“ suffered under Pontius Pilate: Was crucified,
“ dead, and buried. He descended into Hell.
“ The third Day he rose again from the Dead.
“ He ascended into Heaven, and sitteth at the
“ right Hand of GOD the Father Almighty.
“ From thence he shall come to judge the Quick
“ and the Dead.”

Q. Do,

Q. Do you believe in JESUS CHRIST, so as to trust, and depend on Him; as you believe in the FATHER?

A. Yes: I am commanded so to do. ^{ss} Ye believe in GOD, believe also in me, ^{ss} *Joh. xiv. 1.*

[Q. What is the Foundation of your thus believing in CHRIST?

A. 1. ^{ss} His being one with the FATHER with respect to his divine Nature. He that hath seen me, hath seen the Father, *Joh. xiv. 9.* I am in the Father, and the Father in me, *ver. 10.* I and my Father are one, ^{ss} *Joh. x. 30.*

2. Because, as Mediator, GOD hath appointed him to be the Saviour of the World; and this Salvation is received by believing on him as such.

^{ss} GOD so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life, ^{ss} *Joh. iii. 16.*

Q. What then is particularly implied in believing in Jesus Christ, as the Saviour of the World?

A. To believe in Jesus Christ, implies a Trust and Dependence on him (on what he hath done, suffered, and still doth for me) for Salvation, renouncing all Dependence on my own Works and Strength.

Q. Is Faith in JESUS CHRIST thus described in the holy Scriptures?

A. Yes.

Q. Give some Examples.

A. 1. It supposes a Renunciation of all Righteousness of our own, all Ability to save ourselves. — ^{ss} That I may win CHRIST, and be found in him; not having mine own Righteousness, ^{ss} which is of the Law, but that which is through ^{ss} the

“ the Faith of CHRIST : The Righteousness which
“ is of GOD by Faith,” *Phil. iii. 8, 9.*

2. It implies a Persuasion of CHRIST’s Power
to save.

“ LORD, if thou wilt, thou canst make me
“ clean,” *Matt. viii. 2.*

“ JESUS saith unto them, Believe ye that I am
“ able to do this? They said unto him, Yea,
“ LORD. Then touched he their Eyes, saying,
“ According to your Faith, be it unto you,”
Matt. ix. 28, 29.

3. Faith in CHRIST includes in it also a De-
pendence on him as *willing* to save. “ We have
“ an Advocate with the FATHER, JESUS CHRIST
“ the Righteous,” *1 John ii. 1.*

“ We have not an High Priest which cannot be
“ touched with the Feeling of our Infirmities,”
Heb. iv. 15.

4. Faith in CHRIST is an actual *applying* to
him, as *able* and *willing* to save us, and *resting* on
him.

“ Come unto me all ye that labour and are
“ heavy laden, and I will give you Rest.”

“ Who is among you that feareth the LORD,
“ that obeyeth the Voice of his Servant, that
“ walketh in Darknes and hath no Light? Let
“ him *trust* in the Name of the LORD, and stay
“ upon his GOD,” *Isai. l. 10.*

5. Faith is a *receiving* CHRIST as set forth in
the Gospel.

“ To as many as received him, to them gave
“ he Power to become the Sons of GOD, even to
“ them that believe on his Name,” *John i. 12.*

6. Faith *unites* us to CHRIST. “ Your Bodies
“ are the Members of CHRIST, *1 Cor. vi. 15.* I
“ pray

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“ pray for them which shall believe on me—That
 “ they all may be one in us,” 1 *John* xvii. 20, 21.]

Q. What is the Import of the Name JESUS ?

A. This Name signifies a *Saviour*, and was given him because he was to “ save his People
 “ from their Sins,” *Matt.* i. 21. when therefore I say, “ I believe in JESUS,” it signifies, I believe in him as *my Saviour*.

Q. What does CHRIST signify ?

A. It is the same Word in Greek as MESSIAH in Hebrew, and signifies *Anointed*. “ We have
 “ found the *Messias*, which is, being interpreted,
 “ the CHRIST,” *John* i. 41.

Q. What then is the Import of the Words,
 “ I believe in CHRIST ? ”

A. I thereby mean not only that JESUS is the promised * MESSIAH ; but also that I believe in him as anointed of GOD, to be my Prophet, Priest, and King : for to these Offices were Men consecrated under the Law by anointing.

Q. How is CHRIST your Prophet ?

A. As he teaches me not only by his Word and Ministers, but by his SPIRIT ; a Way of Teaching which no other Teacher hath.

[“ I will pray the Father, and he shall give
 “ you another Comforter, that he may abide
 “ with you for ever ; even the SPIRIT of Truth
 “ —He shall teach you all Things,” *John* xiv.
 16, 17, 26.

“ They shall be taught of GOD,” *John* vi. 45.

Q. Was not this Teaching peculiar to the first Preachers of the Gospel ?

A. It was given to them in an extraordinary Measure, but not to them only. St Paul prays
 for

• See Appendix, SECT. II.

for the Ephesians in general, that ^{ss} God might
^{ss} give unto them the Spirit of Wisdom and Re-
^{ss} velation, in the Knowledge of Him; the Eyes
^{ss} of their Understanding being enlightened, ^{ss} Eph.
i. 17, 18.]

Q. How is CHRIST your *Priest*?

A. 1. As he offered himself a Sacrifice for my Sins.

[^{ss} Such an High Priest became us, who is
^{ss} holy, harmless, undefiled, separate from Sin-
^{ss} ners, and made higher than the Heavens; who
^{ss} needeth not daily, as those High Priests, to
^{ss} offer up Sacrifice, first for his own Sins, and then
^{ss} for the People; for this he did once, when he
^{ss} offered up himself, ^{ss} Heb. vii. 26, 27.]

2. As ^{ss} he ever liveth to make Intercession for ^{ss} me.

[^{ss} CHRIST being come an High Priest of good
^{ss} Things to come—by his own Blood he entered
^{ss} in once into the holy Place, having obtained
^{ss} eternal Redemption for us, ^{ss} Heb. ix. 11, 12.

^{ss} This Man, after he had offered one Sacrifice
^{ss} for Sins, for ever sat down on the right Hand
^{ss} of God, ^{ss} Heb. x. 12.]

Q. How is CHRIST a *King*?

A. 1. As he rules in the Hearts of his People, cheerfully inclined to serve him. ^{ss} Thy People
^{ss} shall be willing in the Day of thy Power, in
^{ss} the Beauties ^{ss} (or beautiful Paths) ^{ss} of Holiness,
Psal. cx. 3. ^{ss} Him hath God exalted with his
^{ss} right Hand, to be a Prince and a Saviour, to
^{ss} give Repentance. ^{ss} Acts v. 31.

2. As he overrules all Things for their Wel-
fare. ^{ss} We know that all Things work together
^{ss} for good, to them that love God, ^{ss} Rom. viii. 28.

3. As

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3. As he conquered his and their Enemies, triumphed over them in Person, and will shortly bruise Satan under his Peoples Feet.

^{ss} Having Spoiled Principalities and Powers, he ^{ss} made a Shew of them openly, triumphing over ^{ss} them, *Coloss. ii. 15.*

^{ss} All Power is given unto me in Heaven and ^{ss} in Earth, ^{ss} *Matt. xxviii. 18.*

Q. Whose only Son is CHRIST ?

A. The only Son of GOD.

[Q. How is that ?

A. 1. With respect to his human Nature, formed by the Spirit of GOD.

^{ss} The HOLY GHOST shall come upon thee, ^{ss} and the Power of the Higheft shall overshadow ^{ss} thee; therefore also that Holy Thing which ^{ss} shall be born of thee, shall be called the SON ^{ss} OF GOD, ^{ss} *Luke i. 35.*

2. With respect to his divine Nature, and ^{ss} Glory which he had before the World was, ^{ss} *John xvii. 5.*

^{ss} GOD hath spoken to us by his Son, whom ^{ss} he hath appointed Heir of all Things; by whom ^{ss} also he made the Worlds—being the Brightness ^{ss} of his Glory, and the expreis Image of his ^{ss} Person, and upholding all Things by the Word ^{ss} of his Power, ^{ss} *Heb. i. 2, 3.*

Q. Was it necessary that the Saviour of the World should in this Sense be the SON of GOD ?

A. It seems necessary that he should be GOD as well as Man, in order to give a Dignity and Value to his Obedience, and Sufferings in Man's Stead; sufficient to secure the Honour of GOD's violated Law, and preserve his Justice and Truth unimpeached, while Sinners are saved.

^{ss} He

^{ss} He will magnify the Law, and make it honourable, ^{ss} *Isai.* xlii. 21. Here ^{ss} Mercy and ^{ss} Truth are met together; Righteousness and ^{ss} Peace have kissed each other, ^{ss} *Psal.* lxxxv. 10. Because ^{ss} God hath purchased the Church with ^{ss} his own Blood, ^{ss} *Acts* xx. 28.]

Q On what Account is CHRIST stiled *our Lord*?

A. 1. He is *our Lord* by right of Creation; for ^{ss} all things were made by him, and without ^{ss} him was not any thing made that was made, ^{ss} *John* i. 3.

2. By right of Purchase; having redeemed us by his own Blood. ^{ss} Ye are bought with a ^{ss} Price, ^{ss} *1 Cor.* vii. 23. ^{ss} Ye were not redeemed ^{ss} with corruptible things as Silver and Gold — ^{ss} but with the precious Blood of CHRIST, as of ^{ss} a Lamb without Blemish, and without Spot, ^{ss} *1 Pet.* i. 18, 19.

3. By virtue of our Christian Profession, thereby choosing him for our LORD, and devoting ourselves to him as such.

^{ss} Ye call me Master, and LORD; and ye say ^{ss} well; for so I am, ^{ss} *John* xiii. 13.

SECTION VI.

Of CHRIST's Humiliation.

QUESTION.

THE Account you give of CHRIST shews him indeed to be GOD: Did he become Man?

D

A. Yes:

A. Yes: ^{ss} The Word was made Flesh, and
^{ss} dwelt among us, ^{ss} *John* i. 14.

Q. In what manner?

A. "He was conceived by the HOLY GHOST,
^{ss} and born of the Virgin *Mary*." ^{ss} That which
^{ss} is conceived in her, is of the HOLY GHOST, ^{ss}
^{ss} *Matt.* i. 20. ^{ss} Now all this was done, that it
^{ss} might be fulfilled, which was spoken of the
^{ss} LORD by the Prophet, saying, Behold, a Vir-
^{ss} gin shall be with Child, and shall bring forth a
^{ss} Son, and they shall call his Name EMMANUEL,
^{ss} which being interpreted, is, GOD with us.
^{ss} He knew her not, till she had brought forth
^{ss} her first-born Son, ^{ss} *Matt.* i. 22, 23, 25.

Q. Why was he conceived, and born in this
 extraordinary Manner?

A. That he might take our Nature upon him,
 without the Corruption of it. ^{ss} What is Man
^{ss} that he should be clean? or he that is born of
^{ss} Woman ^{ss} (in the natural Course) ^{ss} that he
^{ss} should be righteous? ^{ss} *Job* xv. 14.

^{ss} That which is born of the Flesh, is Flesh, ^{ss}
John iii. 6.

Q. For what End did he assume human Na-
 ture?

A. That he might, in our Nature, perform
 that perfect Obedience for us, which the Law
 required; and, by dying, deliver us from eternal
 Death, the Penalty due to our Sins.

[^{ss} When he cometh into the World, he saith,
^{ss} Sacrifice and Offering thou wouldst not, but a
^{ss} Body hast thou prepared me: In Burnt-offer-
^{ss} ings and Sacrifices for Sin, thou hast had no
^{ss} Pleasure: Then, said I, Lo, I come to do thy
^{ss} Will, O GOD. — By the which Will we are
^{ss} sanctified, through the Offering of the Body of

^{ss} JESUS

⁵⁵ JESUS CHRIST, once for all, ⁵⁴ *Heb. x. 5, 6,*
^{7, 10.}

⁵⁵ Forasmuch then as the Children are Partakers
⁵⁵ of Flesh and Blood, he also himself likewise
⁵⁵ took Part of the same: that through death he
⁵⁵ might destroy him that had the Power of Death,
⁵⁶ that is, the Devil; and deliver them who,
⁵⁵ through fear of Death, were all their life-time
⁵⁵ subject to Bondage, ⁵⁴ *Heb. ii. 14, 15.*

Q. What Benefit have Believers from CHRIST's
 perfect Obedience?

A. CHRIST is their Surety; ⁵⁵ THE LORD
⁵⁵ THEIR RIGHTEOUSNESS, ⁵⁵ *Jer. xxiii. 6.* And
 they are enabled to say, ⁵⁵ In the LORD have I
⁵⁵ Righteousness, ⁵⁵ *Isai. xlv. 24.* which Words of
 the Prophet are confirmed by those of the Apostle,
⁵⁵ By the Obedience of one shall many be made
⁵⁵ Righteous, ⁵⁵ *Rom. v. 19.*

Q. What did he more for us?

A. "He suffered under *Pontius Pilate*, was
 " crucified, dead, and buried; he descended into
 " Hell."

Q. Who was *Pontius Pilate*?

A. The Governor of *Judea*; and the mention
 of him fixes the Time of our LORD's Suffering.

Q. What did he suffer?

A. Besides the unknown Agony of his Soul in
 the Garden, he was buffeted, scourged, derided,
 and spit on. At last he was nailed to a Cross,
 where he languished and died.

Q. In what Manner did he endure all this?

A. With that perfect Meekness, which the
 Prophet *Isaiah* had long before foretold. ⁵⁵ He is
⁵⁵ brought as a Lamb to the Slaughter, and as a
⁵⁵ Sheep before her Shearers is dumb, so he opened
⁵⁵ not his Mouth, ⁵⁵ *Isai. liii. 7.*

Q. What learn you from hence?

A. To copy after his Example, when afflicted, and despitefully used. [^{ss} CHRIST suffered for ^{ss} us, leaving us an Example, that ye should follow his Steps: who did no Sin, neither was Guile found in his Mouth: who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously, ^{ss} 1 Pet. ii. 21—23.]

Q. How was CHRIST's Body disposed of?

A. It was "buried." [^{ss} Then took they the Body of JESUS, and wound it in Linen Clothes, with the Spices, as the manner of the Jews is to bury. Now in the Place where he was crucified, there was a Garden; and in the Garden a new Sepulchre, wherein was never Man yet laid. There laid they JESUS, ^{ss} John xix. 40, 41, 42.]

Q. What is said of his Soul?

A. It "descended into Hell," which here signifies the Place, and State of departed Spirits in general; the peculiar Portion of godly Spirits being also sometimes called *Paradise*.

^{ss} David speaketh concerning him.—Thou wilt not leave my Soul in Hell, ^{ss} Acts ii. 25, 27. To Day shalt thou be with me in Paradise, ^{ss} Luke xxiii. 43.

Q. Why did he die?

A. To put away Sin by the Sacrifice of himself, ^{ss} Heb. ix. 26. That we, who were Enemies, might be reconciled to God, by the Death of his Son, ^{ss} Rom. v. 10. For without shedding of Blood there is no Remission, ^{ss} Heb. ix. 22.

Q. Are then Believers delivered from Death Eternal by CHRIST's Death?

A. They

A. They are. " He was wounded for our
" Transgressions, he was bruised for our Iniqui-
" ties : the Chastisement of our Peace was upon
" him, and with his Stripes we are healed," *Ijai.*
liii. 5.

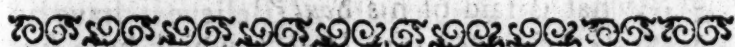
" Who is he that condemneth ? It is CHRIST
" that died," *Rom. viii. 34.*

Q. What learn you from the Kind of Death
he suffered ?

A. The great Guilt and Demerit of Sin ; which
as our Surety " he bare in his own Body on the
" Tree," *1 Pet. ii. 24.*

Q. Was it not also esteemed an accursed Death ?

A. Yes. " CHRIST hath redeemed us from
" the Curse of the Law, being made a Curse for
" us ; for it is written, Cursed is every one that
" hangeth on a Tree," *Gal. iii. 13.*



SECTION VII.

Of CHRIST's Exaltation.

QUESTION.

DID CHRIST continue in the Grave ?

A. No : " The third Day he rose again
" from the Dead."

Q. Was it foretold that he should rise again ?

A. *David* had prophesied, that his Flesh should
" not see Corruption," as well as that God would
not " leave his Soul in Hell," *Psal. xvi. 10.* Our
LORD also himself foretold it. " As *Jonas* was
" three Days and three Nights in the Whale's

³⁹ Belly: so shall the Son of Man be three Days
³² and three Nights in the Heart of the Earth,³³
Matt. xii. 40.

Q. What Evidence is there that he did rise again?

A. The Declaration of attending Angels; and of the Women which saw him. He also conversed freely with his Disciples; eat and drank with them; ³⁵ was seen of above Five hundred ³⁵ Brethren at once; ³⁵ and permitted them to satisfy themselves beyond all Possibility of Doubt. ³⁵ Behold my Hands and my Feet, that it is I ³⁵ myself: handle me, and see, for a Spirit hath ³⁵ not Flesh and Bones, as ye see me have,³³ *Luke xxiv. 39.*

Q. For what End did CHRIST rise again?

A. As he ³⁵ died for our Sins,³³ so ³⁵ he was ³⁵ raised again for our Justification,³³ *Rom. iv. 25.* that is, by his Resurrection, Believers have an undoubted Evidence that they are justified, and discharged from all the Demands of the Law.

Q. How is CHRIST's Resurrection a Proof, that they that believe in him are justified.

A. Because being our Surety, he could not be discharged, unless the Debt he undertook was fully paid: By rising he shewed that the Obligation against us was cancelled.

³⁵ You are risen with him, through the Faith ³⁵ of the Operation of God, who raised him from ³⁵ the Dead. And you being dead in your Sins—
³⁵ hath he quickened together with him, having
³⁵ forgiven you all Trespases, blotting out the
³⁵ Hand-writing of Ordinances that was against
³⁵ us, which was contrary to us, and took it out
³⁵ of the Way, nailing it to his Cross,³³ *Coloss. ii. 12, 13, 14.*

Q. Was

Q. Was there any thing remarkable in the Day on which CHRIST rose again?

A. As it was the Day he had publicly declared he should rise; so it was that Day in the Year on which the Sheaf of the First-fruits (which consecrated the Harvest) was commanded to be lifted up before the LORD, *Levit. xxiii. 10.*

“CHRIST is risen from the Dead, and become the First-fruits of them that slept,” *1 Cor. xv. 20.*

Q. How long did our LORD continue on Earth after his Resurrection?

A. Forty Days; during which time he opened to them the Scriptures concerning himself.

“Did not our Heart burn within us, while he talked to us by the Way, and while he opened unto us the Scriptures?” *Luke xxiv. 32.*

“He shewed himself alive, after his Passion, by many infallible Proofs, being seen of them forty Days, and speaking of the Things pertaining to the Kingdom of God,” *Acts i. 3.*

Q. What did our LORD at the End of these forty Days?

A. “He ascended into Heaven” in the Presence of many Persons.

“While they beheld, he was taken up, and a Cloud received him out of their Sight,” *Acts i. 9.*

Q. What does he in Heaven?

A. “He sitteth at the right Hand of God the FATHER Almighty.”

Q. Do you suppose that God hath Hands?

A. No: GOD is a Spirit, and hath no Body nor Parts of a Body.

Q. What then do you mean by sitting at the right Hand of God?

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A. It signifies that Power, and Kingdom, to which CHRIST is exalted, as our Mediator; "Angels, Authorities, and Powers being subject unto him," 1 Pet. iii. 22.

Q. To what End doth CHRIST employ this Power?

A. For the Completion of the Work of Redemption, till all the Enemies of his People are destroyed.

"Then cometh the End, when he shall have delivered up the Kingdom to GOD, even the FATHER: when he shall have put down all Rule, and all Authority, and Power. For he must reign till he hath put all Enemies under his Feet," 1 Cor. xv. 24, 25.

Q. Are no Acts of CHRIST's Mediatorship mentioned in Scripture?

A. He "appears in the Presence of GOD for us."

1. As our *Advocate*, to plead our Cause against all Accusers. "We have an Advocate with the FATHER, JESUS CHRIST the Righteous." 1 John ii. 1.

2. As our *Intercessor*, to gain Acceptance for our Persons and Services, by virtue of his atoning Blood; as the High-priest went into the holy Place, with the Blood of the Sacrifice. "He ever liveth to make Intercession for them that come unto GOD by Him," Heb. vii. 25.

Q. What is the last Act of CHRIST's mediatorial Kingdom?

A. "He shall come to judge the Quick and the Dead."

"It is he which was ordained of GOD to be the Judge of Quick and Dead," Acts x. 42.

Q. Who are meant by the *Quick and Dead*?

A. All

A. All Men: The *Quick* are they that shall be then alive; who shall not die, but ^{ss} he changed, ^{ss} 1 Cor. xv. 52. The *Dead* are all that shall have died, who, for this Purpose, ^{ss} shall be raised in-
^{ss} corruptible.

Q. What is revealed concerning this Judgment?

A. 1. CHRIST's awful Coming:

^{ss} When the Son of Man shall come in his
^{ss} Glory, and all the holy Angels with him, then
^{ss} shall he sit upon the Throne of his Glory, ^{ss}
Matt. xxv. 31.

2. The Appearance of the Persons to be judged:

^{ss} Before him shall be gathered all Nations, ^{ss}
ver. 32.

3. A Separation of the Godly from the Ungodly:

^{ss} He shall separate them one from another, as
^{ss} a Shepherd divideth the Sheep from the Goats:
^{ss} and he shall set the Sheep on his right Hand,
^{ss} but the Goats on the Left, ^{ss} *ver. 32, 33.*

Q. Will they be separated, before they are judged?

A. Such is the Order the LORD himself, who is to be the Judge, describes.

Q. Who are they that shall be placed on the right Hand?

A. The *Godly*; that is, as many as having repented, and believed the Gospel, thereby obtained Remission of Sins, became Partakers of the Righteousness which is by Faith in JESUS CHRIST, and in consequence are intitled to an Inheritance among the Saints in Light.

Q. Will their Works be then examined?

A. Their Sins will not be produced against them, because blotted out through Faith in

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CHRIST'S Blood : " Their Sins and Iniquities
" will I remember no more," *Heb. x. 17.*

Q. Will their good Works be mentioned ?

A. They will be accepted as if done to the Judge himself, and receive a Reward of Grace :
" I was an hungred, and ye gave me Meat"—
" Come ye blessed,—" *Matt. xxv. 34, 35.*

Q. Who are they that will be set on the left Hand ?

A. The *Wicked* ; that is, they who lived and died without saving Faith ; and consequently appear with all their Sins about them, and destitute of " the Righteousness which is of God by Faith," *Phil. iii. 9.* which alone entitles to Glory.

Q. Will the Sins of the Wicked be then remembered ?

A. God will then bring every Sin to light, even " the Secrets of Men ;" and those Duties which they have left undone, as well as those Sins they have committed. " I was an hungred, and
" ye gave me no Meat," *Matt. xxv. 42.*

Q. Will not the good Deeds which the Wicked have done be rewarded ?

A. They have no Deeds that will be deemed *good* in that Day ; for having never been converted, and " renewed in the Spirit of their Mind," their Works partook of the Corruption of their Nature. " Without Faith it is impossible to please
" God, *Heb. xi. 6.* " A corrupt Tree bringeth
" forth evil Fruit. A good Tree cannot bring
" forth evil Fruit ; neither can a corrupt Tree
" bring forth good Fruit," *Matt. vii. 17, 18.*

Q. Is there any other Cause of their Exclusion from Glory ?

A. Yes ; The Sinfulness of their unchanged Nature,

Nature, or want of ^{ss} Holiness, without which
^{ss} no Man shall see the LORD, ^{ss} *Heb. xii. 14.*

Q. Is this the principal Cause of their Con-
 demnation?

A. 1. They are excluded from God's Favour,
 because they sought it not by Faith in JESUS
 CHRIST, the Way which God had provided.

2. They are condemned because they appear
 without a Pardon.

3. They cannot be *happy*, because not made
holy; and so, not ^{ss} meet to be Partakers of the
^{ss} Inheritance of the Saints in Light, ^{ss} *Coloss. i. 12.*

SECTION VIII.

Of Faith in the HOLY GHOST.

QUESTION.

WHAT is the First Article in the *Third Part*
 of the Creed?

Ans. "I believe in the HOLY GHOST."

Q. Do you believe in the HOLY GHOST (with
 the same kind of *Trust*, and *Dependence*, and *Ex-
 pectation* of Blessings) as in the FATHER, and in
 the SON.

A. Yes: Because, 1. The HOLY GHOST is
 GOD. ^{ss} Why hath Satan filled thine Heart to
^{ss} lie to the HOLY GHOST?—Thou hast not lied
^{ss} unto Men, but unto GOD, ^{ss} *Acts v. 3, 4.*

2. I am baptized into his Name, as well as
 that of the FATHER and SON. ^{ss} Go ye there-
^{ss} fore and teach all Nations, baptizing them in
^{ss} the

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³³ the Name of the FATHER, and of the SON,
³³ and of the HOLY GHOST,³³ *Matt. xxviii. 19.*

3. We are blessed in his Name also. ³³ The
³³ Grace of the Lord JESUS CHRIST, and the
³³ Love of GOD, and the Communion of the
³³ HOLY GHOST, be with you all, Amen,³³ *2 Cor.*
xiii. 14.

Q. What is the peculiar Work of the HOLY SPIRIT.

A. "To sanctify" (or make holy) "the elect
 "People of GOD;" on which Account he is
 called *Holy*, being the Author of Holiness in Be-
 lievers.

[Q. How is this done?

A. 1. By *shewing* Men their *Sin* and *Misery*,
 particularly the Sin of Unbelief; the Malignity
 of which they cannot know, without his Teach-
 ing. ³³ He will reprove³³ (convince) ³³ the World
³³ of Sin—because they believed not in me,³³ *John*
xvi. 8, 9

2. By *discovering* the Excellency, and Desir-
 ableness of CHRIST, and his Salvation.

³³ When the Comforter is come, whom I will
³³ send unto you from the Father, even the Spirit
³³ of Truth, which proceedeth from the Father,
³³ he shall testify of me,³³ *John xv. 26.*

³³ He will guide you into all Truth—He shall
³³ glorify me: for he shall receive of mine, and
³³ shall shew it unto you,³³ *John xvi. 13, 14.*

3. By *applying* the Benefits, which CHRIST
 hath purchased, ³³ But ye are washed, but ye are
³³ sanctified, but ye are justified, in the Name of
³³ the Lord JESUS, and by the SPIRIT of our
³³ GOD,³³ *1 Cor. vi. 11.*

4. By *witnessing* our Adoption, and Interest in
 CHRIST.

³³ The

“ The Spirit itself beareth Witness with our
“ Spirit, that we are the Children of GOD,”
Rom. viii. 16.

“ Now he which stablisheth us with you, in
“ CHRIST, and hath anointed us, is GOD: who
“ hath also sealed us, and given the Earnest of
“ the Spirit in our Hearts,” *2 Cor. i. 21, 22.*

Q. Is this Work of the HOLY SPIRIT necessary to all?

A. 1. The Work of *Holiness* is so necessary, that without it we cannot see GOD, and the SPIRIT is the Author of Holiness.

“ Where the SPIRIT of the LORD is, there is
“ Liberty” from the Dominion of Sin, *2 Cor. iii. 17.*

“ Except a Man be born of Water and of the
“ SPIRIT, he cannot enter into the Kingdom of
“ GOD.—That which is born of the SPIRIT, is
“ SPIRIT,” *John iii. 5, 6.*

2. With respect to the *Consolations* of the SPIRIT, they are needful to make us chearful, and active in Duty; and are commonly given to different Persons, in different Degrees, according as the Difficulty of their Circumstances make them to be wanted.

“ I will run the Way of thy Commandments,
“ when thou shalt enlarge my Heart,” *Pf. cxix. 32.*

“ As the Sufferings of CHRIST abound in us,
“ so our Consolation also aboundeth by CHRIST,”
2 Cor. i. 5.

“ We glory in Tribulations also—because the
“ Love of GOD is shed abroad in our Hearts, by
“ the HOLY GHOST which is given unto us,”
Rom. v. 3, 5.

Q. Are there no other Gifts of the SPIRIT, besides those that consist in making Men holy?

A. There

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A. There were *extraordinary* Gifts bestowed on the first Believers : such as that of working Miracles, and speaking with Tongues they had never learned, whereby GOD bore Testimony to the Truths they taught, and enabled them to preach CHRIST among all Nations.

“ To one is given by the SPIRIT, the Word of
 “ Wisdom ; to another the Word of Knowledge
 “ by the same SPIRIT ; to another Faith by the
 “ same SPIRIT ; to another the Gifts of Healing
 “ by the same SPIRIT ; to another the Working
 “ of Miracles ; to another Prophecy ; to another
 “ discerning of Spirits ; to another divers Kinds
 “ of Tongues ; to another the Interpretation of
 “ Tongues,” 1 Cor. xii. 8, 9, 10.

Q. Are those Gifts now ceased ?

A. Those that were needful at that time only are ceased ; others the Spirit of GOD still “ divides
 “ to every Man severally as he will,” ver. 11. Thus *Faith* (meaning thereby not miraculous but saving Faith) is still given to all that are saved. And a Spirit of *Wisdom* and *Knowledge* (so far as to enable us to understand GOD’s Word, and to teach others) is still necessary ; and these should be acknowledged as GOD’s Gifts ; at the same time that we seek them by Study, Prayer, and Meditation.

“ Every good Gift, and every perfect Gift is
 “ from above, and cometh down from the Father
 “ of Lights,” Jam. i. 17.

“ Having then Gifts differing, according to the
 “ Grace that is given to us, whether Prophecy,
 “ let us prophecy according to the Proportion of
 “ Faith : or Ministry, let us wait on our minis-
 “ tring ; or he that teacheth, on teaching ; or he
 “ that exhorteth, on Exhortation, &c.” Rom. xii.
 6, 7, 8.]

Q. What then do you mean when you say,
“ I believe in the Holy Ghost.”

A. I thereby express my Dependence on his teaching to lead me into all necessary Truths, on his Power to subdue my Corruptions and purify my Heart; and thus by increasing Grace to make me meet for Glory.

[Q. Is our Sanctification so attributed to the SPIRIT, as to exclude the FATHER, and the SON?

A. No: 1. This, and every Part of Salvation is ascribed to the FATHER as the Fountain of Goodness, “ the Father of Mercies, and the GOD
“ of Consolations.”

2. To the SON, as the meritorious Cause.
“ How much more shall the Blood of CHRIST—
“ purge your Conscience from dead Works to
“ serve the living and true GOD?” *Heb. ix. 14.*

3. To the SPIRIT as the immediate Author.
“ Chosen to Salvation, through Sanctification
“ of the Spirit, and Belief of the Truth,” *2 Thess.
ii. 13.*

“ Elect according to the Foreknowledge of
“ GOD the FATHER, through Sanctification of
“ the SPIRIT unto Obedience, and sprinkling of
“ the Blood of JESUS CHRIST,” *1 Pet. i. 2.*

Q. In the same manner, is the Work of Creation ascribed to the SON and SPIRIT?

A. Yes: “ By him” (the SON) “ were all Things
“ created that are in Heaven, and that are in
“ Earth, visible and invisible, whether they be
“ Thrones, or Dominions, or Principalities, or
“ Powers: all Things were created by him, and
“ for him,” *Coloss. i. 16.*

“ The SPIRIT of GOD moved on the Face of
“ the Waters,” *Gen. i. 2.*

Q. And

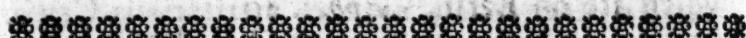
Q. And is *Redemption* attributed to the FATHER and SPIRIT as well as to the SON?

A. As the SON only became Man, he alone could die, and consequently *purchase*; but the FATHER sent his SON into the World; and the SPIRIT effectually *applies* this Redemption, to every one that believeth.

Q. On what is this founded?

A. These three are one.

" There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one," 1 John v. 7.]



SECTION IX.

Of the Holy Catholic Church, and its Privileges in this Life.

QUESTION.

WHAT mean you by the *Catholic Church*?

A. All true Believers, of whatsoever Age or Nation, considered together as one living Body, of which CHRIST is the Quickening Head.

" CHRIST loved the Church, and gave himself for it: that he might sanctify and cleanse it with the washing of Water, by the Word, that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such thing; but that it should be holy, and without Blemish," Eph. v. 25, 26, 27.

Q. Why is it called *Holy*?

A. Because

A. Because every Member of this Church is really holy, being sanctified by the Spirit of God; and hereafter will be perfectly holy.

Q. Why is it called *Catholic*?

A. The Word signifies *universal*, and shews that hereby is meant not any particular visible Church; but the universal invisible Church of CHRIST, however separated by Time or Place.

[³³ — JESUS CHRIST, of whom the whole
³³ Family in Heaven and Earth is named," *Eph.*
iii. 14, 15.

³³ That he might gather together all things in
³³ CHRIST, both which are in Heaven, and
³³ which are on Earth," *Eph.* i. 10.

Q. Do you believe in the holy Catholic Church, in the same Sense as you believe in God?

A. By no means: The best of Men are fallible, and not so to be depended on; besides I know not certainly who the Members of this Church are.

Q. What then do you mean by saying, "I believe the holy Catholic Church?"

A. I mean to say there is a holy, universal Church (including departed Saints, and all the Godly now alive, and to which all the Godly, that shall ever be, shall belong) the Object of God's peculiar Care, ³³ built upon the Foundation of ³³ Prophets and Apostles, JESUS CHRIST himself ³³ being the chief Corner-stone," *Eph.* ii. 20. and against which ³³ the Gates of Hell shall not prevail," *Matt.* xvi. 18.

Q. What particular national Churches do you suppose this universal Church to contain?

A. Not all of any Church (I fear) but those in every one that hold ³³ the Truth in Love," *Eph.* iv. 15.

³³ Unto

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^{ss} Unto the Church of God which is at Corinth,
^{ss} to them that are sanctified in CHRIST JESUS,
^{ss} called to be Saints, with all that in every Place
^{ss} call on the Name of JESUS CHRIST, ^{ss} 1 Cor. i. 2.

Q. You seem to be of a Catholic Spirit.

A. Otherwise I should have little Reason to suppose myself a Member of the *holy Catholic Church*, and in that Case it would avail but little to what particular Church I belonged.

Q. What think you of the Claim of the Church of *Rome* to the Title of *the Catholic Church*?

A. The same as if it were asserted, that *Italy* was the universal Country, or all the World.

Q. What is your Opinion of Persons attending Church Ordinances, yet living in Sin?

A. They are no Members of CHRIST's holy Church.

^{ss} If a Man abide not in me, he is cast forth
^{ss} as a Branch, and is withered, ^{ss} *John* xv. 6.

Q. What think you of them that express a Dislike to serious Godliness, by ridiculing and disturbing Persons in the Exercises of Prayer and Praise?

A. They are certainly Persecutors, and inferior Limbs of Antichrist; whose Head resides at *Rome*, but his Members are scattered over all the Earth.]

Q. How do you call that Intercourse which the Members of the Church have with each other?

A. "The Communion of Saints."

Q. Whom do you understand by *Saints*?

A. Here, and in the Scriptures, it signifies the same as *Holy* or *Godly* Persons.

Q. Are there any such *Saints* now alive?

A. Just as many as there are Godly Persons. Every professing Christian is either a *Saint*, or an *Hypocrite*.

[Q. On

[Q. On what is this *Communion* founded ?

A. On their Union with JESUS CHRIST by Faith.

Q. Do any Scriptures speak of this *Union* ?

A. It is the Subject of CHRIST's Prayer as *Mediator*.

" I pray—for them which shall believe on me
" — That they all may be one,—even as we are
" one. I in them, and thou in me, that they
" may be made perfect in one," *John xvii. 20—23.*

Q. Wherein does this *Union* consist ?

A. They are all one Body, quickened by one Head. " We being many, are one Body in CHRIST," *Rom. xii. 5.*

Q. With whom have Saints (or godly Persons) *Communion* ?

A. With CHRIST as their Head, and with the FATHER through him; and with the SPIRIT as the Bond of Union: with each other also as fellow Members of the same Body.

" He that is joined to the LORD is one Spirit," *1 Cor. vi. 17.*

" As the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body; so also is CHRIST. For by one Spirit are we all baptized into one Body," *1 Cor. xii. 12, 13.*

Q. What are the Benefits of this *Communion* ?

A. Some of the Principal are mentioned in the Creed. " The Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting."

Q. Who can forgive Sins ?

A. God only.

Q. To whom does God grant Forgiveness of Sins ?

A. To

A. To them that repent, and believe the Gospel.

^{ss} Except ye repent, ye shall all likewise perish, ^{ss} *Luke* xiii. 3.

^{ss} Repent, and be baptized every one of you, in the Name of JESUS CHRIST, for the Remission of Sins, ^{ss} *Acts* ii. 38.

^{ss} Whosoever believeth in him, shall receive Remission of Sins, ^{ss} *Acts* x. 43.

^{ss} To him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted for Righteousness, ^{ss} *Rom.* iv. 5.

[*Q.* How are these Scriptures consistent? The first makes Repentance necessary towards Forgiveness, the last excludes all Works. Is not Repentance a Work?

A. That Repentance which is previously necessary to Forgiveness, is an humbling Sense of our Sin and Misery; and is not properly a Work, at least not our Work; but the Work of GOD in us: ^{ss} He shall convince the World of Sin.^{ss}]

Q. What is *Sin*?

A. The Transgression of the perfect Law of GOD.

Q. What is the Punishment due to Sin?

A. ^{ss} The Wages of Sin is Death, ^{ss} spiritual, temporal, and eternal, *Rom.* vi. 23.

Q. What does Forgiveness imply?

A. GOD's not exacting this Penalty, and clearing from Guilt and Condemnation.

^{ss} We know that we have passed from Death unto Life, ^{ss} *1 John* iii. 14.

[*Q.* What is *Spiritual Death*?

A. The Separation of the Soul from GOD's Favour; which Spiritual Death in Believers is done away, by partaking of Spiritual Life.

^{ss} And

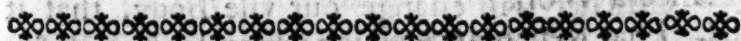
“ And you being dead in your Sins—hath he
“ quickened together with him, having forgiven
“ you all Trespases,” *Coloss. ii. 13.*

Q. What is *Temporal Death*?

A. The Separation of the Soul from the Body;
which, in them that are CHRIST’s, is done away
by a glorious “ Resurrection of the Body.” “ The
“ last Enemy that shall be destroyed, is Death,”
1 Cor. xv. 26.

Q. What is *Eternal Death*?

A. An everlasting Separation of both Soul and
Body from God’s Presence and Happiness; which,
in Believers, is prevented by their being Partakers
of “ Life everlasting.”]



SECTION X.

*Of the Privileges of CHRIST’s Church
in the World to come.*

QUESTION.

DO you expect your Body will be raised from
the Grave?

Ans. Yes: “ The Hour is coming, in the
“ which all that are in the Graves shall hear his
“ Voice, and shall come forth; they that have
“ done Good unto the Resurrection of Life; and
“ they that have done Evil unto the Resurrection
“ of Damnation,” *John v. 28, 29.*

[Q. Will this same Body rise?

A. This same Body; otherwise it would not
be a *Resurrection*: But wherein *Sameness* consists
we

we know not. We have not the same Parts now we had some Years ago, much less when we were but a Span long: yet we have no doubt but we are the same Persons.

“ Though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God: whom I shall see for myself, and mine Eyes shall behold, and not another,” *Job xix. 26, 27.*

Q. Will there be no Alteration made at the Resurrection?

A. The Body will be greatly changed: “ This Corruptible must put on Incorruption, and this Mortal must put on Immortality. It is sown a natural Body, it is raised a spiritual Body,” *I Cor. xv. 53, 44.*

“ CHRIST will change our vile Body, that it may be fashioned like unto his glorious Body, according to the Working whereby he is able even to subdue all Things unto himself,” *Phil. iii. 21.*

Q. For what End is this great Change in the Body made?

A. That it may be a suitable Companion for the glorified Soul, and capable of the Happiness of *everlasting Life.*

Q. What is “ the Life everlasting?”

A. The Enjoyment of God’s Presence and Favour; and thereby uninterrupted Happiness for ever.

“ It doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is,” *I John iii. 2.*

“ Now we see through a Glass, darkly; but then Face to Face: now I know in Part, but then

^{ss} then shall I know even as also I am known.^{ss}
1 Cor. xiii. 12.

^{ss} We shall be ever with the LORD,^{ss} *1 Thess.*
iv. 17.

Q. Will all the Godly be equally glorified?

A. No: Our LORD informs us to the contrary:

^{ss} In my Father's House are many Mansions,^{ss}
John xiv. 2.

Q. On what will this Difference be founded?

A. On the different Degrees of Zeal and Diligence in GOD's Service.

^{ss} He which soweth sparingly, shall reap also
^{ss} sparingly; and he which soweth bountifully,
^{ss} shall reap also bountifully,^{ss} *2 Cor. ix. 6.*

^{ss} They that be wise, shall shine as the Bright-
^{ss} ness of the Firmament, and they that turn
^{ss} many to Righteousness, as the Stars for ever
^{ss} and ever,^{ss} *Dan. xii. 3.*

Q. Do not these different Measures of Happiness suppose different Measures of glorious Qualities fitting Persons for them?

A. I think so: Accordingly of the Body it is said, ^{ss} one Star differeth from another Star in
^{ss} Glory; so also is the Resurrection of the Dead,^{ss}
1 Cor. xv. 41, 42.

Q. Does not this also suppose different Measures of glorious Qualities in the Soul?

A. Every Vessel will be filled, but those of larger Capacities will receive most of heavenly Blifs; which Difference will probably be proportioned to the different Measures of Grace in this Life; for Grace is the Seed of Glory, and Glory is Grace made perfect.

^{ss} Add to your Faith, Virtue; &c.—If these
^{ss} Things be in you, and *abound*, they make you
^{ss} that ye shall be neither barren, nor unfruitful—
^{ss} Give

^{ss} Give *Diligence*—for so an Entrance shall be mi-
^{ss} nistred unto you *abundantly*, into the everlast-
^{ss} ing Kingdom of our Lord and Saviour JESUS
^{ss} CHRIST, ^{ss} 2 Pet. i. 5—11.

^{ss} If so be that we *suffer* with him, that we may
^{ss} be also *glorified* together. For I reckon, that
^{ss} the Sufferings of this present Time are not
^{ss} worthy to be compared with the Glory that
^{ss} shall be revealed *in us*, ^{ss} Rom. viii. 17, 18.

^{ss} Charity never faileth, ^{ss} 1 Cor. xiii. 8.]

Q. What will be the Portion of wicked Men?

A. The Judge will say unto them, ^{ss} Depart,
^{ss} ye cursed, into everlasting Fire, prepared for the
^{ss} Devil and his Angels, ^{ss} Matt. xxv. 41.

Q. On whom will this dreadful Sentence be pronounced?

A. On the *Unjust*, them that are not found
^{ss} having the Righteousness which is by Faith: ^{ss}
on them that have *done Evil*, and only Evil; for
being destitute of saving Faith, the Principle that
alone produces good Works, nothing done by
them will be accepted as *good*.

[Q. Then believing or unbelieving make the great Distinction on that Day?

A. True: ^{ss} If ye believe not that I am he, ye
^{ss} shall die in your Sins, ^{ss} John viii. 24.

^{ss} He that believeth and is baptized, shall be
^{ss} saved; but he that believeth not, shall be
^{ss} damned, ^{ss} Mark xvi. 16.

^{ss} —The Lord JESUS shall be revealed from
^{ss} Heaven with his mighty Angels, in flaming
^{ss} Fire, taking Vengeance on them that know
^{ss} not God, and that *obey not the Gospel* of our
^{ss} Lord JESUS CHRIST: who shall be punished
^{ss} with everlasting Destruction from the Presence

^{ss} of

of the LORD, and from the Glory of his Power,^{ss}
2 *Thefs.* i. 7, 8, 9.

Q. Why is Unbelief, or not *obeying the Gospel*, the damning Sin, or that which fixes on Men the Guilt of all other Sins?

A. Because it is a Sin of a most malignant Nature.

1. It is owing to a fixed Love of Sin.

^{ss} He that believeth not is condemned already,
^{ss} because he hath not believed on the Name of
^{ss} the only begotten Son of GOD. And this is ^{ss}
(the Reason of) ^{ss} the Condemnation, that Light
^{ss} is come into the World, and Men loved Dark-
^{ss} ness rather than Light, because their Deeds
^{ss} were Evil. For every one that doth Evil,
^{ss} hateth the Light, neither cometh to the Light,
^{ss} lest his Deeds should be reprov'd,^{ss} *John* iii.
18, 19, 20.

2. It is a *proud Contempt* of GOD's Goodness, in rejecting the only Medicine that can heal our Souls, and deliver us from Death; a preferring our own Wisdom to his, and making him a Liar.

^{ss} The Preaching of the Cross, is to them that
^{ss} perish, Foolishness: ^{ss} 1 *Cor.* i. 18.

^{ss} He that believeth not GOD, hath made him
^{ss} a Liar, because he believeth not the Record
^{ss} that GOD gave of his Son,^{ss} 1 *John* v. 10.

Q. Do you hereby condemn all those that never heard the Gospel?

A. They that never heard the Gospel cannot be guilty of *neglecting* it, which is the Sin of *Unbelief*: nor of *despising*, contradicting, and blaspheming; which is the aggravated Sin of *Infidelity*.

Q. But what do you think of their future State?

E

A. The

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A. The only Way of Salvation revealed in God's Word is by Faith in JESUS CHRIST; but this does not limit the uncovenanted Mercies of God. However, it is a Question that does not concern me; and the Scriptures (from which alone religious Knowledge must be drawn) were not written to satisfy idle Curiosity.

^{ss} There is none other Name under Heaven
^{ss} given among Men whereby we must be saved,^{ss}
Acts iv. 12.

^{ss} What have I to do to judge them also that
^{ss} are without — Them that are without, God
^{ss} judgeth,^{ss} *1 Cor.* v. 12, 13.

Q. Will there be Degrees of Misery among the Damned?

A. There will, according to the different Degrees of Light they have rejected; and their different Measures of Wickedness. But the least Degree of *everlasting Punishment* must be dreadful beyond Conception.

^{ss} Wo unto thee, Chorazin; wo unto thee,
^{ss} Bethsaida — It shall be more tolerable for Tyre
^{ss} and Sidon at the Day of Judgment, than for
^{ss} you,^{ss} *Matt.* xi. 21, 22.

^{ss} That Servant which knew his Lord's Will,
^{ss} and prepared not himself, neither did according
^{ss} to his Will, shall be beaten with many Stripes.
^{ss} But he that knew not, and did commit Things
^{ss} worthy of Stripes, shall be beaten with few
^{ss} Stripes. For unto whomsoever much is given, of
^{ss} him shall be much required,^{ss} *Luke* xii. 47, 48.]

SECTION

SECTION XI.

Of Obedience, as the Fruit of Faith.

QUESTION.

WHAT was the *third Thing* promised for you at your Baptism?

Answ. “That I should keep GOD’s holy Will and Commandments, and walk in the same all the Days of my Life.”

Q. What Commandments are you to keep?

A. All GOD’s Commandments. In whatsoever GOD’s Will is made known unto me, Obedience is my Duty.

^{ss} Teaching them to observe all Things, whatsoever I have commanded you, ^{ss} *Matt. xxviii. 20.*

^{ss} We are his Workmanship, created in CHRIST JESUS unto good Works, which GOD hath before ordained, that we should walk in them, ^{ss} *Eph. ii. 10.*

Q. Is there not somewhere in the Bible a *Summary* of the *moral Law*?

A. Yes: “The same which GOD spake in the twentieth Chapter of Exodus.”

Q. What is the Substance of these Commandments?

A. *Love, or Charity.* ^{ss} The End of the Commandment is Charity, out of a pure Heart, and ^{ss} of a good Conscience, and of Faith unfeigned, ^{ss} *1 Tim. i. 5.*

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Q. How were these Commandments delivered?

A. Written on two Tables of Stone by God himself.

Q. Is Love the Substance of them all?

A. ^{ss} The first and great Commandment ^{ss} (including those of the first Table) ^{ss} is this, Thou ^{ss} shalt love the Lord thy God with all thy Heart. ^{ss} And the Second ^{ss} (being the Substance of the Laws of the second Table) ^{ss} is like unto it, ^{ss} Thou shalt love thy Neighbour as thyself, ^{ss} *Matt. xxii. 37—39.*

[Q. Can Man, in his natural State, and by his own Strength, thus love God and his Neighbour?

A. He cannot. Therefore he must get out of this *natural State* into a *State of Grace*; and obtain Strength from above, to do that which he cannot do of himself.

^{ss} Not that we are sufficient of ourselves to ^{ss} think any thing as of ourselves: but our Sufficiency is of God, ^{ss} *2 Cor. iii. 5.*

^{ss} The natural Man receiveth not the Things ^{ss} of the SPIRIT of God: for they are foolishness ^{ss} unto him; neither can he know them, because ^{ss} they are spiritually discerned, ^{ss} *1 Cor. ii. 14.*

^{ss} The carnal Mind is Enmity against God, ^{ss} for it is not subject to the Law of God, neither ^{ss} indeed can be, ^{ss} *Rom. viii. 7.*

Q. ^{ss} What then shall we do, that we might ^{ss} be enabled to ^{ss} work the Works of God? ^{ss}

A. ^{ss} This is the *Work* of God ^{ss} (by way of Eminence, and previously necessary in order to other acceptable Works) ^{ss} that we believe in him ^{ss} whom he hath sent, ^{ss} *John vi. 29.*

Q. Can Faith in JESUS CHRIST prepare the Heart, for loving God and keeping his Commandments?

A. It

A. It can: 1. Because Faith ^{ss} purifies the ^{ss} Heart, ^{ss} *Acts* xv. 9 and subdues its evil Tempers; particularly the *Enmity*, which the *carnal Mind* bears to GOD and his Ways.

2. Faith in the Gospel enables us to see that ^{ss} GOD is Love; ^{ss} and draws the Heart towards him, from a Persuasion that ^{ss} he first loved us, ^{ss} *1 John* iv. 16, 19*. ^{ss} Faith which worketh by ^{ss} Love, ^{ss} *Gal.* v. 6.

3. Faith produces ^{ss} a good ^{ss} (that is a pure and peaceable) ^{ss} Conscience; ^{ss} and silences those alarming Suspicions, that GOD is our Enemy; and that Spirit of Bondage which keeps Men at a Distance from him. ^{ss} How much more shall ^{ss} the Blood of CHRIST—purge your Conscience ^{ss} from dead Works to serve the living and true ^{ss} GOD? ^{ss} *Heb.* ix. 14.

Q. How else does Faith contribute, to produce that Love which is the fulfilling of the Law?

A. 1. It makes us one with CHRIST, so as to receive from him those Gifts and Graces of the HOLY SPIRIT, which alone can enable us to serve GOD acceptably.

^{ss} He is the Head of the Body, the Church—
^{ss} For it pleased the FATHER, that in Him should
^{ss} all Fulness dwell, ^{ss} *Coloss.* i. 18, 19. ^{ss} and of his
^{ss} Fulness have all we received, ^{ss} *John* i. 16.

2. Faith also implies a Trust and Confidence in GOD, as *our Father* through CHRIST; and this Persuasion of his Favour makes us lively and active in his Service.

E 3

^{ss} Who

* ενεργεμεν δι' αγαπης. Full of Energy and Efficacy, through a Sense of GOD's Love to us, and by Means of that Love it produceth towards him.

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^{ss} Who shall separate us from the Love of
^{ss} CHRIST? Shall Tribulation, or Distress?—

^{ss} Nay, in all these we are more than Conquerors,
^{ss} through him that loved us, ^{ss} *Rom. viii. 35, 37.*

^{ss} Faith is the Substance of Things hoped for,
^{ss} the Evidence of Things not seen. For by it
^{ss} the Elders obtained a good Report.—Through
^{ss} Faith subdued Kingdoms, wrought Righteous-
^{ss} ness, obtained Promises, ^{ss} &c. *Heb. xi. 1, 2, 33.*

Q. Is there any thing of this Efficacy of a
 living Faith intimated in the Preface to the Ten
 Commandments?

A. There is, for here GOD inclines the Israelites
 to obey him by assuring them of his Love towards
 them, being *the LORD their GOD*; and that he
 had expressed this Love in bringing them “ out
 “ of the Land of Egypt, out of the House of
 “ Bondage.”

Q. Is any such Motive to Love and Obedience
 revealed in the Gospel?

A. Yes; a much more powerful Motive.

^{ss} In this was manifested the Love of GOD to-
^{ss} wards us, because that GOD sent his only be-
^{ss} gotten Son into the World, that we might live
^{ss} through him. Herein is Love, not that we
^{ss} loved GOD, but that he loved us, and sent his
^{ss} Son to be the Propitiation for our Sins. Be-
^{ss} loved, if GOD so loved us, we ought also to
^{ss} love one another, ^{ss} *1 John iv. 9—11.*]

Q. Does Faith always thus work by Love, and
 produce Obedience?

A. True Faith always produceth these Effects,
 though in different Degrees, according as it is
 more or less strong and lively.

Q. What if it doth not produce these Effects?

A. Then

A. Then it is an unprofitable dead Faith; such as the Devils have, who "believe and tremble," *Jam. ii. 19.*

"Faith, if it hath not Works, is dead being alone," *Jam. ii. 17.*

[Q. How then is it said, that "*Faith alone*," and "*Faith without Works, justifieth*?"

A. Just as we say, the Eye alone (not any other Part of the Head) sees: Yet that Eye which is alone (separated from the Head) does not see, being dead. So though Faith only, or Faith alone justifies, not Works: Yet that Faith which is alone does not justify.

Q. What then if we say, *Faith and Works justify*?

A. That would be building one Part of the House on a Rock, the other on the Sand; and is a flat Contradiction to the Apostle, who saith—It is "not of Works, lest any Man should boast," *Eph. ii. 9.*

Q. But doth not St James say, "by Works a Man is justified, and not by Faith only?"

A. To be justified in this Place does not signify, to be made righteous, or to be brought into a State of Righteousness, as St Paul uses the Word; but to have it proved*, or manifested, that we are righteous;

* Thus the Word is frequently used: As *Deut. xxv. 1.* "They shall justify the Righteous." *Luke x. 29* "He, willing to justify himself, said—" *1 Tim. iii. 16.* "Justified in" (or by) "the Spirit," that is, proved to be the Person he said he was. And in this Manner the Reformers reconciled the two Apostles, in their Disputes with the Papists; the former maintaining that we are justified by Faith only; the latter, that we are justified by Faith and Works.

teous; which is the proper Office of good Works.

Q. In what Sense then is it said, ^{ss} that a Man ^{ss} is

Thus Bishop *Jewell* (the great Defender of the Doctrines of the Church of England, and Author of the Second Book of Homilies) in his Dispute with *Harding* the Jesuit, after citing the Fathers *Ambrose*, *Basil*, *Theodoret*, *Nazianzen*, *Origen*, *Hesychius* and *Chrysostom*, to prove this (that the Doctrine of Justification by Faith only was the Doctrine of the antient Church) proceeds thus:

“ Touching the Words of St *James*, if Mr *Harding* well considered the double Understanding of the Word *Justification*, he might soon and easily have espied his own Error. For when St *Paul* saith, “ Abraham was justified by Faith, without the Works of the Law,” he teacheth us, how *Abraham* was received into Favour, and justified before God. On the other Side, St *James*, when he saith, “ Abraham was justified by Works, and not by Faith only;” he speaketh of the Works that follow Justification, and of the Fruits of Faith: without which Fruits *Abraham*’s Faith had been no Faith.”

“ St *Augustin* saith, *Non sunt contrariae*, &c. The Sayings of the two Apostles, *Paul* and *James*, are not contrary; when *Paul* saith, “ that a Man is justified without Works;” and *James* saith, “ Faith without Works is in vain:” For *Paul* speaketh of the Works that go before Faith; *James* speaketh of the Works that follow after Faith.”

“ If Mr *Harding* shall think St *Augustin*’s Authority herein not sufficient, *Thomas* of *Aquine* will avouch the same. His Words be these: *Jacobus hic loquitur*, &c. *James* in this Place, speaketh of such Works as follow Faith: which Works are said to *justify*, not as Justification is the procuring of Righteousness; but in that it is an Exercise, or a shewing, or a perfecting of Righteousness. For we say a Thing is done, when it is perfected, or known to be done.”

JEWELL’S Defence of the Apology, p. 66, 67.

is justified by Faith, without the Deeds of the Law? *Rom. iii. 28.*

A. Thereby it is intended to exclude Works from the Office of justifying; to renounce all Pretence to Merit, or Righteousness, in or of ourselves; and express a Willingness to receive Pardon, merely as a free Gift; but not to exclude Works as a necessary Fruit of Faith.

Faith only *justifies*, so as to bring us into a State of Acceptance; but Works are necessary to *justify* our Claim to the Name, and Privileges of Believers.

Q. Are these Distinctions of Importance?

A. Of the greatest Importance, because,

1. On the one Hand, if I expect to be justified or accepted on Account of my Works, in whole or in part; I lay a wrong *Foundation*, and *fall from Grace*, become *under the Law* as a *Covenant*, and thereby am *subjected to its Curse*.

Other Foundation can no Man lay, than that is laid, which is JESUS CHRIST, *1 Cor. iii. 11.*

CHRIST is become of no Effect unto you, whosoever of you are justified (expect to be justified) by the Law; ye are fallen from Grace, *Gal. v. 4.*

As many as are of the Works of the Law, are under the Curse, *Gal. iii. 10.*

2. On the other Hand, if I despise Works, as not necessary Fruits of Faith, and suppose it possible to obtain Heaven in a Neglect of them; I make CHRIST the Minister of Sin; which GOD forbid, *Gal. iii. 17.*

Shall we continue in Sin, because we are not under the Law, but under Grace? GOD forbid. *Rom. vi. 15.* How shall we that are

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^{ss} dead to Sin^{ss} (having lost the former Relish for it, as is the Case of all real Believers, in different Degrees) ^{ss} live any longer therein? ^{ss} ver. 1.

Q. Why is not Righteousness to be obtained by the Law?

A. Because ^{ss} it is weak through the Flesh,^{ss} Rom. viii. 3. It hath lost its original Power of justifying, because Man hath lost his original Power of perfectly obeying.

Q. What then is the Use of the Law?

A. 1. To *all in general* it should be declared, because Conformity to it is the Duty of all rational Creatures; and continued Disobedience certainly leads to Misery.

2. To Men *still continuing in a sinful State*, it is to be declared; that seeing their Guilt, by comparing their Conduct with its Commands; and their Misery, by attending to its Curse; they may be stirred up to seek Salvation in the Way provided for them in the Gospel. ^{ss} By the ^{ss} Law is the Knowledge of Sin,^{ss} Rom. iii. 20.

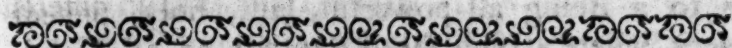
^{ss} The Law was our Schoolmaster to bring us ^{ss} to CHRIST, that we might be justified by ^{ss} Faith,^{ss} Gal. iii. 24.

3. To *the Believer that is justified by Faith* the Law is useful; as Conformity to it is his Path to Glory. He is not *under the Law* as a Covenant, but as a *Rule of Conduct*.

^{ss} Ye are not under the Law, but under Grace,^{ss} Rom. vi. 14.

^{ss} Not without Law to God, but under the Law to CHRIST,^{ss} 1 Cor. ix. 21.]

SECTION



SECTION XII.

Of our Duty towards God.

QUESTION.

WHAT is the *First* Commandment?

Ans. "Thou shalt have none other
"Gods but me."

Q. Are there more Gods than one?

A. No; but the Sin here forbidden is the thinking and acting as if there were, by giving that Esteem and Affection to any Being, which is due only to God; or in any Way withdrawing the Heart from him.

Q. Who then are guilty of a Breach of this Commandment?

A. 1. They that *deny* the Being or Perfections of God; or form Conceptions of him different from those Discoveries he hath made of himself in the written Word.

2. They that *love* or *fear* any Being more than God, or in Comparison with him; so as to act contrary to his express Command, in order to please themselves or others, or to avoid the Displeasure of some Persons, or some Inconveniency to themselves.

3. They that habitually *neglect* or disregard God.

[Q. How does it appear that these Persons are guilty of a Breach of the First Commandment?

A. Because they do not behave to the LORD

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as if he had been GOD, and their GOD; that is, as to a Being all-powerful, just, holy, present every where; and the Fountain of all Good. The Language of their Conduct, reduced into Words, being this; *God is not.*

^{ss} The Fool^{ss} (or wicked Man) ^{ss} hath said in ^{ss} his Heart, There is no GOD,^{ss} *Psal. xiv. 1.*

Q. According to this Account, a Breach of this Commandment is very common.

A. It enters into all other Sins: for however they differ in other Respects, they agree in this (which constitutes their chief Malignancy) in not considering and treating the LORD as GOD.

^{ss} — They are without Excuse, because that ^{ss} when they knew GOD^{ss} (might know him from his Works, and did own him in Words) ^{ss} they ^{ss} glorified him not as GOD,^{ss} *Rom. i. 20, 21.*

^{ss} — They did not like to retain GOD in their ^{ss} Knowledge,^{ss} *ver. 28.]*

Q. What then is the Purport of the First Commandment?

A. 1. That we *know* GOD aright, by being acquainted with the divine Character, as revealed in the Scriptures.

^{ss} This is Life eternal, that they might know ^{ss} thee the only true GOD,^{ss} *John xvii. 2.*

2. That (in consequence of such Information)
1. We “believe in him, 2. Put our whole Trust
“in him, 3. fear him, and 4. love him with all
“our Heart, with all our Mind, with all our
“Soul, and with all our Strength:” 5. Esteem-
ing him as our chief Good, 6. Submitting to him
as our highest LORD, and 7. Seeking his Glory
as our greatest End.

[1. ^{ss} Without Faith it is impossible to please
^{ss} him; for he that cometh unto GOD, must be-
^{ss} lieve

^{ss} lieve that he is, and that he is a Rewarder of
^{ss} them that diligently seek him," *Heb. xi. 6.*

2. ^{ss} Who is among you that feareth the LORD?
^{ss} Let him *trust* in the Name of the LORD, and
^{ss} stay upon his GOD," *Isai. l. 10.*

3. ^{ss} I will forewarn you whom you shall *fear*:
^{ss} Fear him, who after he hath killed, hath Power
^{ss} to cast into Hell; yea, I say unto you, Fear
^{ss} him," *Luke xii. 5.*

4. ^{ss} Keep yourselves in the *Love* of GOD,"
Jude 21.

^{ss} Whom have I in Heaven but thee? and there
^{ss} is none upon Earth that I *desire* beside thee,"
Psal. lxxiii. 25.

5. ^{ss} The Kingdom of Heaven is like unto a
^{ss} Merchant-man, seeking goodly Pearls; who
^{ss} when he had found one Pearl of great Price,
^{ss} he went and sold all that he had, and *bought*
^{ss} it," *Matt. xiii. 45, 46.*

6. ^{ss} Not my Will, but *thine* be done," *Luke*
xxii. 42.

7. ^{ss} Do all to the *Glory* of GOD," *1 Cor. x. 31.*

Q. What is the *Second* Commandment?

A. "Thou shalt not make to thyself any
 " graven Image, nor the Likeness of any Thing
 " that is in Heaven above, or in the Earth be-
 " neath, or in the Water under the Earth: Thou
 " shalt not bow down to them, nor worship them:
 " For I the LORD thy GOD am a jealous GOD,
 " and visit the Sins of the Fathers upon the Chil-
 " dren, unto the third and fourth Generation of
 " them that hate me; and shew Mercy unto Thou-
 " sands of them that love me, and keep my Com-
 " mandments."

Q. Wherein does this Commandment differ
 from the First?

A. The

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A. The First Commandment teaches us, *whom* we are to worship; the Second, the *manner* in which that Worship is to be expressed.

Q. What is here forbidden?

A. The worshipping God by Means of Images, or in any other Way not authorised by God's Word: this being Superstition, and Will-worship.

[^{ss} Beware lest any Man spoil you, through
^{ss} Philosophy and vain Deceit, after the Tradition
^{ss} of Men, after the Rudiments of the World, and
^{ss} not after CHRIST.—Why are ye subject to
^{ss} Ordinances, after the Commandments and
^{ss} Doctrines of Men? which Things have indeed
^{ss} a Shew of Wisdom in Will-worship and Hu-
^{ss} mility, and neglecting of the Body,^{ss} *Coloss. ii.*
8, 20, 22, 23.]

Q. How then is God to be worshipped?

A. In Spirit and in Truth; with inward Reverence and Affection.

^{ss} The Hour cometh, and now is, when the
^{ss} true Worshipers shall worship the FATHER
^{ss} in Spirit and in Truth: for the FATHER seek-
^{ss} eth such to worship him,^{ss} *John iv. 23.*

Q. How are these inward Affections to be expressed outwardly?

A. 1. In suitable *Words* and *Actions*; agreeable to God's Command; by 2. "Calling upon him" in *Prayer*, 3. "giving him Thanks, and 4. honour-
"ing his holy Word," by 5. *hearing*, 6. *reading*; and 7. *meditating* on it.

[1. ^{ss} He^{ss} (that is, CHRIST) ^{ss} kneeled down,
^{ss} and prayed,^{ss} *Luke xxii. 41.*

^{ss} He^{ss} (Stephen) ^{ss} being full of the Holy Ghost,
^{ss} looked up stedfastly into Heaven—and he kneeled
^{ss} down

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^{ss} down, and cried with a loud Voice, LORD, lay
^{ss} not this Sin to their Charge, ^{ss} *Acts* vii. 55, 60.

2. ^{ss} *Ask*, and it shall be given you, ^{ss} *Matt.* vii. 7.
^{ss} *Praying* always with all Prayer, ^{ss} *Eph.* vi. 18.

3. ^{ss} *Giving Thanks* always for all Things unto
^{ss} GOD and the FATHER, in the Name of our
^{ss} Lord JESUS CHRIST, ^{ss} *Eph.* v. 20.

4. ^{ss} Thou hast magnified thy *Word* above all
^{ss} thy Name, ^{ss} *Psal.* cxxxviii. 2.

^{ss} Sanctify them through thy *Truth*; thy *Word*
^{ss} is *Truth*, ^{ss} *John* xvii. 17.

5. ^{ss} He that hath an Ear, let him hear, *what*
^{ss} the SPIRIT saith unto the Churches, ^{ss} *Rev.* ii. 7.

6. ^{ss} *Search the Scriptures*, ^{ss} *John* v. 39.

7. ^{ss} Thy Word have I *hid within my Heart*, ^{ss}
^{ss} *Psal.* cxix. 11. ^{ss} That I might *meditate* in thy
^{ss} Word, ^{ss} *ver.* 148.

Q. How is this Commandment enforced ?

A. 1. GOD puts us in Mind of his *Sovereignty*.
^{ss} "I the LORD." So *Psal.* xcv. 2, 3. ^{ss} Let us
^{ss} come before his Presence with Thanksgiving,
^{ss} and make a joyful Noise with Psalms. For the
^{ss} LORD is a great GOD, and a great King above
^{ss} all Gods. ^{ss}

2. He mentions his *Property* in us, and ours
in him: "Thy GOD." ^{ss} O come, let us wor-
^{ss} ship, and bow down; let us kneel before the
^{ss} LORD our Maker: For he is our GOD, and
^{ss} we are the People of his Pasture, and the Sheep
^{ss} of his Hand, ^{ss} *Psal.* xcv. 6, 7.

3. He declares himself "a *jealous* GOD;" and
who of Course will ^{ss} not give ^{ss} (nor suffer us to
give) ^{ss} his Glory to another; neither his Praise
^{ss} to graven Images, ^{ss} *Isai.* xlii. 8.

4. Adding, that such is his Hatred of idolatrous
Image-worship, that he not only "visits" this
Sin

Sin on those that commit it, but “ upon their
“ Children, unto the third and fourth Genera-
“ tion.”

5. But has abundant Mercy in Store for them
that worship him in Sincerity and Truth; even
“ Mercy unto Thousands in them that love him,
“ and keep his Commandments.”

Q. Does GOD ever punish one Man for the
Sins of another?

A. Not directly: But the Sin of a Parent,
when it draws down temporal Punishments, of
Course involves the Descendants. So Treason
is punished in all Nations, and so Treason against
the KING of Kings was punished among the Is-
raelites by a long Captivity.]

Q. What is the *Third* Commandment?

A. “ Thou shalt not take the Name of the
“ LORD thy GOD in vain; for the LORD will
“ not hold him guiltless that taketh his Name
“ in vain.”

Q. What is here forbidden?

A. 1. All irreverent Use of the sacred Name of
GOD: Such as, 2. *Blaspemy*, 3. *Perjury*, 4. *Rash*
Swearing, and 5. *Cursing*; and among other
Things, 6. saying Prayers, and reading Scrip-
tures, *without Attention*, and an awful Sense of
what we are doing.

[1. “ A Son honoureth his Father, and a Ser-
“ vant honoureth his Master: If I then be a Fa-
“ ther, where is mine Honour? and if I be a
“ Master, where is my Fear? saith the LORD of
“ Hosts unto you, O Priests, that despise my
“ Name,” Mal. i. 6.

2. “ That the Name of GOD be not *blasphemed*,”
1 Tim. vi. 1.

3. “ Ye

3. ^{ss} Ye shall not swear by the Name of the
^{ss} LORD *falsly*,^{ss} Levit. xix. 12.

4. ^{ss} Above all Things, my Brethren, swear
^{ss} not,^{ss} Jam. v. 12.—^{ss} But let your Communica-
^{ss} tion be, Yea, yea; Nay, nay; for whatsoever is
^{ss} more than these, cometh of Evil,^{ss} Matt. v. 37.

5. ^{ss} As he clothed himself with *Cursing* like as
^{ss} with a Garment; so let it come into his Bowels
^{ss} like Water, and like Oil into his Bones,^{ss} Psal.
cix. 18.

6. ^{ss} Keep thy Foot when thou goest into the
^{ss} House of GOD; and be more ready to hear,
^{ss} than to give the Sacrifice of Fools: for they
^{ss} consider not that they do Evil. Be not *rash*
^{ss} with thy Mouth, and let not thine Heart be
^{ss} *hasty* to utter any Thing before GOD: for GOD
^{ss} is in Heaven, and thou upon Earth,^{ss} Eccles. v.
1, 2.]

Q. What then is here commanded?

A. An awful Reverence, and holy Fear, when-
ever we speak of the, 1. Names, 2. Attributes,
3. Ordinances, 4. Word, or 5. Works of GOD.

[1. ^{ss} Give unto the LORD the Glory due unto
^{ss} his Name,^{ss} Psal. xcvi. 8.

^{ss} That thou mayest fear this glorious and fear-
^{ss} ful Name, THE LORD THY GOD,^{ss} Deut.
xxviii. 58.

2. ^{ss} And Moses said, I beseech thee shew me
^{ss} thy Glory. And the LORD passed by before
^{ss} him, and proclaimed the Name of the Lord,
^{ss} The LORD, The LORD GOD, merciful and gra-
^{ss} cious, long suffering, and abundant in Goodness
^{ss} and Truth; keeping Mercy for Thousands, for-
^{ss} giving Iniquity, and Transgression, and Sin, and
^{ss} that will by no Means clear the Guilty. And
^{ss} Moses,

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^s Moses made haste, and bowed his Head towards the Earth, and worshipped, ^s *Exod. xxxiii. 18. xxxiv. 6—8.*

3. ^s God is greatly to be feared in the *Assembly of the Saints*, and to be had in Reverence of all ^s them that are about him, ^s *Psal. lxxxix. 7.*

4. ^s The Word of God is quick and powerful, ^s *Heb. iv. 12.* ^s To the one we (Preachers of God's Word) ^s are a Saviour of Death unto Death; and ^s to the other a Saviour of Life unto Life: and ^s who is sufficient for these Things? ^s *2 Cor. ii. 16.*

5. ^s Remember that thou magnify his *Work*, ^s which Men behold, ^s *Job xxxvi. 24.]*

Q. What is the Sanction of this Commandment?

A. "The LORD will not hold him guiltless, that taketh his Name in vain."

Q. What does this imply?

A. That every profane Person, and despiser of God's Word and Ordinances, stands charged with Guilt before God (however small and trivial a Thing it may appear to some Men;) and, unless they repent, and are pardoned through Faith in JESUS CHRIST, they will bear the Punishment of their Sin for ever.

Q. Wherein does the Sinfulness of this Sin appear?

A. An habitual irreverent Use of God's Name, shews a Person to be totally destitute of that holy Fear, and reverential Love, which is the Essence of true Religion.

[Q. Our LORD saith, *Matt. v. 34.* ^s Swear ^s not at all: ^s Are not all Oaths here forbidden?

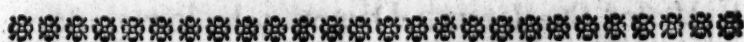
A. That refers to our common Communication, as appears from *ver. 37.* That we may on solemn

solemn and just Occasions appeal to GOD for the Truth of what we say, appears from hence, that such Swearing is, 1. an Act of religious honouring GOD, and 2. has been practised by most unexceptionable Examples.

1. ^{ss} Thou shalt fear the LORD thy GOD, and ^{ss} serve him, and *shalt swear by his Name,* ^{ss} Deut. vi. 13. ^{ss} For Men verily *swear by the greater;* and ^{ss} an Oath, for Confirmation, is to them an End ^{ss} of all Strife, ^{ss} Heb. vi. 16.

2. ^{ss} The LORD *sware,* and will not repent, ^{ss} Heb. vii. 21.

^{ss} I call GOD for a Record upon my Soul, ^{ss} 2 Cor. i. 23.]



SECTION XIII.

*Of honouring GOD in the Sanctification
of the Sabbath.*

QUESTION.

WHAT Commandments belong to the First Table?

A. The Four first; which teach our Duty towards GOD.

Q. What is the Tendency of these considered together?

A. The *First* Commandment directs us to the proper Object of divine Worship, that it is GOD, and he alone. The *Second* teaches, how this Worship is to be expressed outwardly. The *Third* enjoins a reverential Regard to GOD, and all that belongs to him, in the whole of our Conduct,

duct. The *Fourth* appoints particular Seasons, to be separated for Attendance on God in devout Exercises.

Q. What is the *Fourth* Commandment?

A. "Remember that thou keep holy the Sabbath Day: Six Days shalt thou labour, and do all that thou hast to do: but the Seventh Day is the Sabbath of the LORD thy GOD. In it thou shalt do no Manner of Work; thou, and thy Son, and thy Daughter, thy Manservant, and thy Maid-servant, thy Cattle, and the Stranger that is within thy Gates. For in Six Days the LORD made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day; wherefore the LORD blessed the Seventh Day, and hallowed it."

Q. What Part of our Time is to be set apart for divine Worship?

A. One Day in Seven; besides such other Seasons as Circumstances require.

[Q. What Day is that to be?

A. The Jews were commanded to keep the *Seventh Day*; because on that they came out of the Land of Egypt. Christians keep the *First Day*, because on that CHRIST rose from the Dead (delivering us from worse than Egyptian Bondage) which is therefore called *the Lord's Day*, Rev. i. 10. What Day God hallowed at first is uncertain.

Q. Is it not said that GOD "rested on the Seventh Day, and therefore blessed the Seventh Day, and hallowed it?"

A. True, he rested on *the Seventh Day* from the beginning of the Work of Creation. This might be the Day on which the Children of Israel came out of Egypt, and it might not.

Q. In

Q. In what Light then is the Christian Sabbath to be considered?

A. 1. As a *holy Rest*, in Commemoration of the *Creation of the World*, on which Account we observe a *Seventh Day* of Rest, after Six Days of Labour, agreeably to the original Institution, *Gen. ii. 2, 3.* "On the Seventh Day God ended his Work which he had made—and God blessed the Seventh Day, and sanctified it; because that in it he had rested from all his Work, which God created and made."

2. As a *Festival*, in Commemoration of our LORD's rising from the Dead, and as an Expression of our Thankfulness for that great Redemption, which was accomplished "the First Day of the Week," and therefore we observe it on that Day.

3. To which if we add (as is generally allowed) that the HOLY SPIRIT descended in miraculous Gifts on the First Day of the Week; the Observation of the Christian Sabbath may be considered as expressive of our Faith in God our Creator, Redeemer, and Sanctifier.

Q. Are there any Intimations in Scripture that the Day was changed by the Apostles?

A. We observe a Distinction soon made between the *Sabbath* and the *Lord's Day*. St Paul speaks of the former (as a total Rest from Labour, in Commemoration of Deliverance from Egyptian Slavery, *Deut. v. 15.*) as set aside together with other Jewish Feasts. "Let no Man therefore judge you in Meat or in Drink, or in respect of an Holy-day, or of the New Moon, or of the Sabbath-days: which are a Shadow of Things to come; but the Body is of CHRIST," *Coloss. ii. 16, 17.*

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2. Of the LORD's-day, or First Day of the Week, we find mention made as the usual Time for *assembling* together; and ever since the Apostles Days it has been thus observed.

^{ss} The same Day at Evening, being the *First Day of the Week*, when the Doors were shut, ^{ss} where the Disciples were *assembled*, ^{ss}—John xx. 19.

^{ss} Upon the *First Day of the Week*, when the Disciples *came together* to break Bread, Paul ^{ss} preached unto them, ^{ss} Acts xx. 7.

^{ss} Upon the *First Day of the Week*, let every ^{ss} one of you lay by him, ^{ss} 1 Cor. xvi. 2.]

Q. How are we to keep the *Christian Sabbath*, or LORD's Day, *holy*?

A. 1. By *resting* from worldly Labours and Business (except Works of Mercy and Necessity) that we may attend on the LORD without Distraction: and in order to this doing all we have to do (as much as may be) on the Six Days.

^{ss} It is lawful to do well on the Sabbath Days, ^{ss} Matt. xii. 12.

2. By *employing* the Time in religious Exercises, public and private; such as *Prayer, Praise, Reading, hearing GOD's Word, Meditation, religious Conversation*, and (when Opportunity offers) partaking of the LORD's *Supper*.

Q. What think you of *Diversions* and *Amusements* on the LORD's Day?

A. Most of the Things so called are unbecoming serious Christians on every Day, especially on this; being (at least) as likely to engage our Affections, and discompose us for religious Duties, as worldly Labour.

[Q. But will not this make the Sabbath a
Burden,

Burden, instead of a *Delight*, as it was intended, being a *Festival*?

A. 1. To them that have no Relish for Exercises of Devotion, and religious Employments, they certainly are an intolerable Burden; as appears from the Dislike and Weariness they express under them.

^{ss} When will the New Moon be gone, that ^{ss} we may sell Corn? and the Sabbath, that we ^{ss} may set forth Wheat? ^{ss} *Amos viii. 5.*

2. Such heartless Services are displeasing to GOD.

^{ss} He that turneth away his Ear from hearing ^{ss} the Law, even his *Prayer* shall be *Abomination*, ^{ss} *Prov. xxviii. 9.*

^{ss} He that ^{ss} (thus) ^{ss} killeth an Ox ^{ss} (for Sacrifice) ^{ss} is ^{ss} (offensive in GOD's Sight) ^{ss} as if ^{ss} he slew a Man: he that sacrificeth a Lamb, as ^{ss} if he cut off a Dog's Neck: he that offereth an ^{ss} Oblation, as if he offered Swines Blood, ^{ss} *Isai. lxvi. 3.*

3. But to them, whose *Hearts are right with GOD*, religious Exercises are a *delightful Employment*, and attended with great Blessings.

^{ss} I was *glad* when they said unto me, Let us ^{ss} go into the House of the LORD, ^{ss} *Psal. cxxii. 1.*

^{ss} How amiable are thy Tabernacles, O LORD ^{ss} of Hosts! ^{ss} *Psal. lxxxiv. 1.*

^{ss} If thou turn away thy Foot from the Sabbath, from doing thy Pleasure on my Holy-day, ^{ss} and call the Sabbath a *Delight*, the Holy of the ^{ss} LORD, honourable; and shalt honour him, not ^{ss} doing thine own Ways, nor finding thine own ^{ss} Pleasure, nor speaking thine own Words: Then ^{ss} shalt thou *delight* thyself in the LORD, and I ^{ss} will

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^{ss} will cause thee to ride upon the high Places of
^{ss} the Earth, and feed thee with the Heritage of
^{ss} Jacob thy Father,^{ss} *Isai. lviii. 13, 14.*]

Q. How then may the LORD's Day be profaned?

A. By *neglecting* the Duties mentioned as proper for it, doing them in a *wrong Manner*, or making it a Day of *carnal Mirth*, or *worldly Business*.

Q. What is the Difference, between the Sabbath and another Day, to a *real Christian*?

A. He "serves GOD *truly* all the Days of his "Life," by doing his ordinary Employments as unto the LORD, and intermixing Prayer and holy Exercises with them. On the Sabbath he devotes his Thoughts and Time, more immediately and entirely, to GOD's Service.

^{ss} This is the Day which the LORD hath made,
^{ss} we will rejoice and be glad in it,^{ss} *Psal. cxviii. 24.*

Q. Is any thing further required towards sanctifying the Sabbath?

A. That we not only keep the LORD's Day holy ourselves; but take care (as much as in us lies) that all *that belong to us* do the same.

"In it thou shalt do no manner of Work,
 "thou, and thy Son, and thy Daughter, thy
 "Man-servant, nor thy Maid-servant, thy
 "Cattle, nor the Stranger that is within thy
 "Gates."

^{ss} I know him, that he will command his Children,
^{ss} and his Household after him; and they
^{ss} shall keep the Way of the LORD,^{ss} *Gen. xviii. 19.*

SECTION



SECTION XIV.

Of the Relative Duties.

QUESTION.

HOW many Commandments belong to the
Second Table?

Answ. The Six last; and they teach us "our
Duty towards our Neighbour."

Q. What is the *general Rule* of our Duty to-
wards our Neighbour?

A. "To love him as myself," *Matt.* xxii. 39.
This is the *Principle* on which we are to act;
and it implies such a Regard for his Honour,
Ease, and Welfare in Soul and Body, as I have
(or ought to have) for my own.

Q. Is there not a *Direction* given for applying
this Rule in all Cases.

A. Yes; I am to "do unto all Men as I would"
(or reasonably should expect) "they should do
unto me," were I in their Situation, and they
in mine, *Matt.* vii. 12.

Q. Which is the first of these Commandments
that respect our Duty towards our Neighbour?

A. The *Fifth*; "Honour thy Father and thy
Mother, that thy Days may be long in the
Land which the LORD thy God giveth thee."

Q. Whom do you mean by "*Father and
Mother?*"

A. Not only my *Parents*, but all my *Superiors*.
"Honour all Men," *1 Pet.* ii. 17.

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^{ss} All of you be subject one to another, and
^{ss} be clothed with Humility, ^{ss} 1 Pet. v. 5.

Q. How are you to *honour* them ?

A. By behaving in such a respectful manner,
as is suitable to the Station in which GOD hath
placed them. ^{ss} Render to all their Dues; Fear
^{ss} to whom Fear, Honour to whom Honour,
Rem. xiii. 7.

Q. Give some Examples ?

A. " I am to love, honour, and succour my
Father and Mother, to honour and obey the
King, and all that are put in Authority under
him; and to submit myself to all my *Governors*,
Teachers, Spiritual Pastors, and Masters; to
order myself lowly and reverently to all my
Betters."

Q. Is there not a Duty from *Superiors* to their
Inferiors also ?

A. Yes; and it properly belongs to this Com-
mandment.

Q. What are the Chief of these *Relative Du-
ties* ?

A. Those, 1. between *Children* and *Parents*,
2. *Subjects* and *Governors*, 3. *Ministers* and *People*,
4. *Servants* and *Masters*, 5. *Husbands* and *Wives*,
6. *Younger Persons* and those in a *lower Station*,
with respect to the *Aged* and such as are in a
higher Degree.

Q. What is the Duty of *Children* towards their
Parents ?

A. 1. To *obey* their Commands, 2. *bear* with
their *Infirmities*, 3. *submit* to their *Instruction*,
and 4. *Correction*; and, 5. to *promote* their *Com-
fort and Welfare.*

1. ^{ss} *Children obey your Parents in the LORD*,
^{ss} for this is right, ^{ss} *Eph. vi. 1.*

2. ^{ss} *Cursed*

2. ^{ss} Curfed be he that *setteth light* by his Father or his Mother, ^{ss} *Deut. xxvii. 16.*

3. ^{ss} My Son, *hear the Instruction* of thy Father, and forfake not the Law of thy Mother, ^{ss} *Prov. i. 8.*

4. ^{ss} We have had Fathers of our Flesh which *corrected* us, and we gave them *Reverence*, ^{ss} *Heb. xii. 9.*

5. ^{ss} A wise Son maketh a glad Father, but a foolish Son is the *Heaviness* of his Mother, ^{ss} *Prov. x. 1.*

[Q. What is the Duty of Parents towards their Children?

A. 1. To bring them up carefully and religiously; 2. To provide for them, and help them to support themselves by some honest Employment; 3. To encourage them when they do well; and, 4. Correct them when they do amiss; 5. To treat them in general with Gentleness and Love.

1. ^{ss} Bring them up in the Nurture and Admonition of the LORD, ^{ss} *Eph. vi. 4.*

^{ss} Train up a Child in the Way he should go; and when he is old, he will not depart from it, ^{ss} *Prov. xxii. 6.*

2. ^{ss} If any provide not for those of his own House, he hath denied the Faith, and is worse than an Infidel, ^{ss} *1 Tim. v. 8.*

3. ^{ss} Fathers, provoke not your Children to Anger, lest they be discouraged, ^{ss} *Coloss. iii. 21.*

4. ^{ss} Chasten thy Son betimes, while there is Hope; and let not thy Soul spare for his Crying, ^{ss} *Prov. xix. 18.*

5. ^{ss} A Father pitieth his Children, ^{ss} *Psal. ciii. 13.*
^{ss} A Man spareth his own Son that serveth him, ^{ss} *Mal. iii. 17.*

Q. What is the Duty of *Subjects* towards their Governors?

A. 1. To *submit* to all their just Commands;
2. To *live quietly* in Obedience to *the Laws*; and,
3. To *contribute* according to their Abilities to the Support of Government.

1. "Let every Soul be *subject* unto the higher Powers; for there is no Power but of God: the Powers that be are ordained of God," *Rom. xiii. 1.*

2. "According to the Sentence of the Law which they shall teach thee, and according to the Judgment which they shall tell thee, thou shalt do," *Deut. xvii. 11.*

"That we may lead a *quiet and peaceable Life* in all Godliness and Honesty: For this is good and acceptable in the Sight of God our Saviour," *1 Tim. ii. 2, 3.*

3. *Render* unto Cesar the Things which are Cesar's, *Matt. xxii. 21.* "Ye must needs be subject, not only for Wrath, but also for Conscience's Sake: For this Cause *pay you Tribute also*, for they are God's Ministers," *Rom. xiii.*

5, 6.

Q. What is the Duty of *Governors* and *Magistrates* towards their Subjects and People?

A. To rule with *Justice* and *Equity*; so as to promote the Glory of God, and the Welfare of the People.

"He that ruleth over Men must be *just*; ruling in the Fear of God," *2 Sam. xxiii. 3.*

Q. What is the Duty of *Ministers* towards the People?

A. 1. To *watch* over their Souls with Diligence, and, 2. *Faithfulness*; 3. To *suit* their Instructions

to their Circumstances; *reprove* the Wicked, *encourage* the Godly, and 4. *bear* Opposition with Meekness; 5. To *pray* with them and for them, and 6. express on all Occasions a strong Concern for their spiritual Welfare.

1. " I have made thee a *Watchman* unto the House of Israel, therefore hear the Word at my Mouth, and give them Warning from me," Ezek. iii. 17.

2. " He that hath my Word, saith the LORD, Let him speak my Word *faithfully*," Jer. xxiii. 28.

3. " *Preach* the Word, be *instant* in Season, out of Season; *reprove*, *rebuke*, *exhort* with all Long-suffering and Doctrine," 2 Tim. iv. 2.

4. " The Servant of the LORD must not *strive*; but be *gentle* unto all Men, apt to teach, patient; in *Meekness* instructing those that oppose themselves; if God peradventure will give them Repentance to the acknowledging of the Truth," 2 Tim. ii. 24, 25.

5. " My Heart's Desire and Prayer to God for Israel is, that they might be saved," Rom. x. 1.

" We give Thanks to God, and the Father of our Lord JESUS CHRIST, *praying* always for you. We do not cease to *pray* for you, and to desire that ye might be filled with the Knowledge of his Will," Coloss. i. 3, 9.

6. " Being *affectionately desirous* of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own Souls, because ye were *dear* unto us," 1 Thess. ii. 8.

Q. What is the Duty of the People towards their Ministers?

A. 1. " To *esteem* them highly in Love for their Work's Sake;" 2. to *attend* diligently on

their Instructions; 3. and to *contribute* towards their Support chearfully, on account of their quitting temporal Employments, in order to give themselves wholly to the Ministry.

1. "Let the Elders that rule well be accounted
 35 worthy of *double Honour*, especially they who
 35 labour in the Word and Doctrine," 1 *Tim.* v. 17.

35 Receive them in the LORD with all Glad-
 35 ness, and hold such in *Reputation*," *Phil.* ii. 29.

2. "He that heareth you, heareth me: and he
 35 that *despise*th you, despise me: and he that
 35 despise me, despise him that sent me. He
 35 therefore that despise, despise not Man, but
 35 God," *Luke* x. 16. 1 *Thess.* iv. 8.

3. "Let him that is taught in the Word,
 35 communicate unto him that teacheth, in all good
 35 Things," *Gal.* vi. 6.

2. What is the Duty of *Servants* towards their Masters?

A. 1. To be *diligent* in their Business; 2. *True* and *just* in what they are intrusted with; 3. *Patient* under Reproof; and, 4. to act in all Things as if they were under their *Master's Eye*, through Regard to GOD, who is a Master ever present with them.

1. "Exhort Servants to be *obedient* unto their
 35 own Masters, and to please them well in all
 35 all Things; 3. not *answering again*, 2. not
 35 *purloining*, but shewing all good Fidelity; that
 35 they may adorn the Doctrine of GOD our Sa-
 35 viour in all Things," *Tit.* ii. 9, 10.

1. "Servants, obey in all Things your Masters
 35 according to the Flesh; 2. not with *Eye-service*,
 35 as Men-pleasers, but in Singleness of Heart,
 35 fearing GOD. 3. And whatsoever ye do, do it
 35 *heartily* as unto the LORD, and not unto Men;
 35 knowing

“ knowing that of the LORD ye shall receive the
 “ Reward of the Inheritance: for ye serve the
 “ Lord CHRIST,” *Coloss. iii. 22—24.*

Q. What is the Duty of *Masters* towards their Servants?

A. 1. To be *kind* and *gentle* towards them, not rigorous in exacting too much Labour; 2. To have a due Regard both to their *Souls* and *Bodies*, by providing proper Food and Instruction; 3. To be just in *paying* them their Wages; 4. Having Respect in all Things to their *common Master* in Heaven.

1. “ Masters, give unto your Servants that
 “ which is *just* and *equal*; 4. knowing that ye
 “ also have a Master in Heaven,” *Coloss. iv. 1.*

1. “ Ye Masters do the same Things unto them,
 “ *forbearing Threatning* : 4. knowing that your
 “ Master also is in Heaven, neither is there Re-
 “ spect of Persons with Him,” *Eph. vi. 9.*

1. “ Ye shall not rule over one another with
 “ *Rigour*,” *Lev. xxv. 46.*

3. “ Wo unto him that useth his Neighbour’s
 “ Service without *Wages*, and giveth him not for
 “ his Work,” *Jer. xxii. 13.*

2. “ In it thou shalt not *do any Work*—nor thy
 “ Man-servant, nor thy Maid-servant—that thy
 “ Man-servant and thy Maid-servant may rest,
 “ as well as thou,” *Deut. v. 14.*

“ Not now as a Servant, but above a Servant,
 “ a *Brother* beloved,” *Philem. 16.*

“ He will *command his Household*, and they shall
 “ keep the Way of the LORD,” *Gen. xlviii. 19.*

Q. What is the Duty of *Husbands* towards their Wives?

A. 1. It is the Duty of a Husband to be kind and loving towards his Wife; in Sickness and

all Distresses, as well as in Prosperity; 2. To be her Protector against Injuries; 3. To be careful in providing for her; and, 4. To keep only to her as long as they shall both live.

1. ¹⁰ *Husbands, love your Wives, and be not*
¹¹ *bitter against them,* ¹² *Coloss. iii. 19.*

¹³ *Let every one of you, in particular, so love*
¹⁴ *his Wife, even as himself,* ¹⁵ *Eph. v. 33.*

2. ¹⁶ *Ye Husbands, dwell with your Wives ac-*
¹⁷ *cording to Knowledge; giving Honour unto the*
¹⁸ *Wife as unto the weaker Vessel, and as being*
¹⁹ *Heirs together of the Grace of Life,* ²⁰ *1 Pet. iii. 7.*

3. ²¹ *He, which made them at the Beginning,*
²² *made them Male and Female; and said, For*
²³ *this Cause shall a Man leave Father and Mo-*
²⁴ *ther, and shall cleave to his Wife; and they*
²⁵ *twain shall be one Flesh.—4. What therefore*
²⁶ *Gop hath joined together, let no Man put*
²⁷ *asunder,* ²⁸ *Matt. xix. 4—6.*

4. ²⁹ *The LORD hath been Witness between*
³⁰ *thee and the Wife of thy Youth, against whom*
³¹ *thou hast dealt treacherously; yet is she thy*
³² *Companion, and the Wife of thy Covenant,*
³³ *Mal. ii. 14.*

Q. What is the *Wife's* Duty towards her Husband?

A. 1. To love, honour, and obey him; 2. To order his House with Prudence; and, 3. to continue faithfully united to him, both in Person and Affection, to her Life's End.

1. ³⁴ *Wives, submit yourselves unto your own*
³⁵ *Husbands, as unto the LORD: For the Husband*
³⁶ *is the Head of the Wife, even as CHRIST is*
³⁷ *the Head of the Church. Therefore as the*
³⁸ *Church is subject unto CHRIST, so let the*
³⁹ *Wives*

" Wives be unto their own Husbands in every
" thing," *Eph. v. 22—24.*

2. " A prudent Wife is from the LORD," *Prov.*
xix. 14. " The Heart of her Husband doth safely
" trust in her: She will do him Good, and not
" Evil, all the Days of her Life: She openeth her
" Mouth with Wisdom, and in her Tongue is
" the Law of Kindness: She *looketh well to the*
" Ways of her Household, and eateth not the
" Bread of Idleness. Her Children rise up, and
" call her blessed; her Husband also, and he
" praiseth her," *Prov. xxxi. 11, 12, 26—28.*

3. " Let not the Wife depart from her Husband;
" but, if she depart, let her remain unmarried,
" or be reconciled to her Husband," *1 Cor. vii.*
10, 11.

2. What is the Duty of younger Persons to the
Aged, and of those in a lower towards them that
are in a higher Station?

A. 1. The Younger ought to respect and honour
the Elder, and not despise them for the Infirmities
of Age. 2. They that are in a lower Station should
behave respectfully to their Superiors in Life, with-
out envying their apparent Advantages: consider-
ing that God's Providence hath stationed every
Man, and that in every State are Inconveniences
unknown to others.

1. " Thou shalt rise up before the hoary Head,
" and honour the Face of the old Man," *Levit.*
xix. 32.

" Rebuke not an Elder, but intreat him as a
" Father, and the younger Men as Brethren;
" the elder Women as Mothers," *1 Tim. v. 1, 2.*

2. " Render to all their Dues—Honour to
" whom Honour," *Rom. xiii. 7.*

Q. How ought *elder Persons* to behave towards the Younger, and they that are in a *higher Rank* towards such as are below them?

A. 1. The Elder should *advise* the Younger, *encourage*, and *reprove* them; and shew a good *Example*. 2. They that are in a higher Station should be *kind* and *condescending* towards their Inferiors; remembering that very soon all these Distinctions will be at an end, perhaps changed to their great Disadvantage, as in the Case of the rich Man and Lazarus.

1. ^{ss} That the aged Men be sober, grave, temperate, sound in Faith, in Charity, in Patience: ^{ss} The aged Women likewise, that they be in ^{ss} Behaviour as becometh Holiness, not false Accusers, not given to much Wine, Teachers of ^{ss} good Things; that they may *teach* the young ^{ss} Women, ^{ss} *Tit. ii. 2—4.*

2. ^{ss} Condescend to Men of low Estate, ^{ss} *Rom. xii. 16.*

^{ss} Be *kindly affectioned* one to another, with ^{ss} brotherly Love; in Honour *preferring* one ^{ss} another. He that giveth, let him do it with ^{ss} Simplicity; he that sheweth Mercy, with ^{ss} *Cheerfulness*, ^{ss} *Rom. xii. 8, 10.*

^{ss} All of you be subject one to another, and ^{ss} be clothed with *Humility*: for God resisteth ^{ss} the Proud, and giveth Grace to the Humble, ^{ss} *1 Pet. v. 5.*

Q. What then in general are the Sins forbidden in this Commandment?

A. All haughty and unkind Behaviour towards our Equals and Superiors; and all Stubbornness, Envy, and Disobedience towards those whom God's Providence hath set over us.

Q. Is

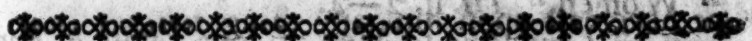
Q. Is there not a particular Promise made to Obedience to this Commandment?

A. It "is the first Commandment with Promise" annexed: which is this, "That thy Days may be long in the Land which the Lord thy God giveth thee."

Q. What learn you from hence?

A. That Government and Subordination is God's Ordinance; and while good Order is preserved, we hereby enjoy Peace, and all the Blessings of Society. But a proud seditious Conduct deprives Men of these Advantages, draws on Contention, Confusion, and every evil Work, and Death itself.

"They that resist, shall receive to themselves Damnation," *Rom. xiii. 2.*



SECTION XV.

Of other Duties towards our Neighbour;

Contained under

The VIth and VIIth Commandments.

QUESTION.

WHAT is the Sixth Commandment?

Ans. "Thou shalt do no Murder."

Q. What is Murder?

A. The wilful and unlawful taking away the Life of any Person.

[Q. Why must the Killing be wilful, in order to its being Murder.

A. Because if a Man slay another by Misadventure, without Design, it is not Murder.

“ If any Man *bate* his Neighbour, and *lie in wait* for him, and rise up against him, and smite him mortally, that he die—Thine Eye shall not pity him, but thou shalt put away the Guilt of innocent Blood—They shall deliver him into the Hand of the Avenger of Blood, that he may die,” *Deut. xix. 11—13.*

“ Who so killeth his Neighbour *ignorantly*—He is not worthy of Death,” *Deut. xix. 4, 6.*

Q. What think you of Duelling ?

A. As it is both wilful and unlawful, it is certainly Murder.

Q. What is the Case of killing wilfully in sudden Anger, but not premeditated ?

A. It is called *Man-slaughter*, and is a great Crime, but not equal to *Murder*.

“ If he thrust him *suddenly* without Enmity, or have cast upon him any thing *without lying in wait*;—He shall fly to the City of Refuge, and abide in it, till the Death of the High Priest,” *Numb. xxxv. 22, 25.*

Q. Why is that Killing only Murder which is unlawful ?

A. Because in some Cases it may be *wilful*, yet not Murder.

Q. What are those Cases ?

A. When an Offender is condemned to Death, by the *Laws* of his Country ; when a Person kills another in his *own Defence* ; or in a *just War*.]

Q. Is nothing but Murder forbidden in the *Sixth Commandment* ?

A. Yes : All Kinds of unjust *Violence* ; and every evil *Temper* that tends to Murder.

Q. What Authority have you for thus extending the Sense of the Commandment ?

A. The

A. The best that can be, that of our LORD himself. "Ye have heard, that it was said by
 " them of old Time, Thou shalt not kill: and
 " whosoever shall kill, shall be in Danger of the
 " Judgment: But I say unto you, Whosoever is
 " angry with his Brother without a Cause, shall
 " be in Danger of the Judgment: and whosoever
 " shall say to his Brother, *Raca*, shall be in Dan-
 " ger of the Council: but whosoever shall say,
 " *Thou Fool*, shall be in Danger of Hell-fire,"
Matt. v. 21, 22.

Q. What then is the full Purport of this Com-
 mandment?

A. 1. That we "*hurt* no Body by Word or
 " Deed; 2. that we bear no *Malice* nor Hatred
 " in our Heart;" but on the contrary, 3. that we
 be careful of the *Life and Health* of our Neighbours;
 4. that we *assist* them when they are Sick; and,
 5. *prevent* their Quarrels when they are well;
 6. that we *feed* and *clothe* them if they are needy;
 7. *forgive* them if they have injured us; and, 8.
 make reasonable *Satisfaction* if we have injured
 them; 9. in a word, that we endeavour to pro-
 mote *Peace, Love, and Good-will* among all Men.

[1. "*Recompense* to no Man *Evil for Evil*; if
 " it be possible, as much as lieth in you, live
 " peaceably with all Men," *Rom. xii. 17, 18.*

2. "*Let all Bitterness, and Wrath, and Clamour,*
 " and *Evil-speaking* be put away from you,"
Eph. iv. 31.

"Whosoever *hateth* his Brother, is a Murderer,"
1 John iii. 15.

3. "Let no Man *seek* his own; but every Man
 " another's *Wealth*," *1 Cor. x. 24.* "Charity
 " *seeketh not her own*," *1 Cor. xiii. 5.*

4. "I was sick, and ye *visited* me," *Matt. xxv. 36.*

5. "Blessed

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5. "Blessed are the *Peace-makers*, for they shall
"be called the Children of God," *Matt. v. 9.*

6. "Blessed are the *Merciful*, for they shall
"obtain Mercy," *ver. 7.*

"I was an *hungred*, and ye gave me Meat; I
"was *thirsty*, and ye gave me Drink; I was a
"Stranger, and ye took me in; Naked, and ye
"clothed me," *Matt. xxv. 35, 36.*

7. "Let not the Sun go down upon your *Wrath*,"
Eph. iv. 26.

"Be ye *kind* one to another, *tender-hearted*,
"forgiving one another, even as God for CHRIST'S
"Sake hath forgiven you," *Eph. iv. 32.*

8. "Agree with thine Adversary quickly," *Matt.*
v. 25.

9. "Do *Violence* to no Man," *Luke iii. 14.*

"Be ye all of one Mind, endeavouring to keep
"the Unity of the SPIRIT, in the Bond of *Peace*,"
1 Pet. iii. 8.

"Seek the *Peace* of the City—for in the Peace
"thereof shall you have Peace," *Jer. xxix. 7.*

Q. Are not Offences against this Command-
ment esteemed exceeding sinful?

A. They are, and very justly. The *Act* itself
is punished by Death by the express Command of
God, and by the Laws of Men: and the evil
Tempers that tend to it, are considered as bearing,
in an eminent Degree, the Image of Satan.

"Whoso *sheddeth Man's Blood*, by Man shall
"his Blood be shed; for in the Image of God
"made he Man," *Gen. ix. 6.*

Q. What *Tempers* chiefly are these?

A. *Pride, Hatred, Revenge, Envy, and Malice*,
may well be esteemed the Features of Satan, as
most opposite to *Love*, the peculiar Beauty of God.

"God is *Love*," *1 John iv. 8.*

"Ye

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"Ye are of your Father the Devil, and the
"Lusts of your Father ye will do: he was a
"Murderer from the Beginning," *John viii. 44.*

Q. What Murder was Satan first guilty of?

A. The Murder of our first Parents, by tempt-
ing them to Sin; and thereby bringing Destruc-
tion on their Souls (as much as in him lay) as
well as exposing them to temporal Death.

Q. Do wicked Men follow his Example herein?

A. They do, when they tempt others to evil
Courses, by Persuasion and Example; and cause
them to forsake the Way of Godliness, by Ridi-
cule or Threats.

"I punished them oft in every Synagogue,
"and compelled them to blaspheme, being exceed-
"ingly mad against them," *Acts xxvi. 11.*

"Others had Trial of cruel Mockings," *Heb.*
xi. 36.

Q. What is the *Seventh* Commandment?

A. "Thou shalt not commit Adultery."

Q. Do you understand this Commandment in
the same spiritual Sense and Extent as the *Sixth*?

A. Yes; and all of them are to be so under-
stood; for God's "Commandment is exceeding
"broad," *Psal. cxix. 96.*

Q. Hath our LORD expounded this Command-
ment?

A. He hath, in his Sermon on the Mount,
Matt. v. 27, 28. "Ye have heard that it was said
"by them of old Time, Thou shalt not commit
"Adultery. But I say unto you, that whoso-
"ever looketh on a Woman to lust after her,
"hath committed Adultery already with her in
"his Heart."

Q. What then is here forbidden?

A. I. All

A. 1. All unclean *Actions*; such as *Adultery*, *Fornication*, and *unnatural Lusts*; 2. All filthy *Words*; 3. All impure *Desires* and *Imaginations*; and 4. whatever tends to these: such as *immodest Behaviour*, *lewd Company*, *indecent Dress*, *Excess in Meats and Drinks*, and whatever else is contrary to the *Gravity* and *Purity* of the Christian Character.

[2. Do the holy Scriptures condemn all these?

A. They do: and first, Unclean *Actions*;

“Whoſo committeth *Adultery* with a Woman,
“lacketh Understanding; he that doth it, de-
“ſtroyeth his own Soul,” *Prov. vi. 32.*

“*Whoremongers* and *Adulterers* GOD will judge,”
Heb. xiii. 4.

“This ye know, that no *Whoremonger*, nor
“unclean Person, hath any Inheritance in the
“Kingdom of CHRIST, and of GOD.” *Eph. v. 5.*

“GOD also gave them up to *Uncleanness*,
“through the Lusts of their own Hearts, to dis-
“honour their own Bodies between themselves.
“GOD gave them up unto vile Affections,” *Rom.*
i. 24, 26.

“For it is a Shame even to speak of those
“Things which are done of them in secret,”
Eph. v. 12.

2. What Scriptures condemn lewd and filthy
Words?

A. The following:

“Put *filthy Communication* out of your Mouth,”
Coloss. iii. 8.

“But *Fornication*, and all *Uncleanness*, or
“Covetousness, let it not be once *named* amongst
“you, as becometh Saints: neither *Filthiness*,
“nor foolish Talking, nor *Jesting*, which are
“not convenient,” *Eph. v. 3, 4.*

2. Are

Q. Are lewd Imaginations condemned by God's Word?

A. Yes. "Mortify your Members which are upon the Earth; Fornication, Uncleaness, inordinate Affection — For which things sake the Wrath of God cometh on the Children of Disobedience," *Coloss. iii. 5, 6.*

"This is the Will of God, even your Sanctification, that ye should abstain from Fornication; that every one of you should know how to possess his Vessel, in Sanctification and Honour; not in the Lust of Concupiscence, even as the Gentiles which know not God," *1 Thess. iv. 3, 4, 5.*

"Blessed are the Pure in Heart, for they shall see God," *Matt. v. 8.*

Q. Are the Things, that have a Tendency to Uncleaness, spoken of as sinful and dangerous?

A. They are. "I will therefore — that Women adorn themselves in modest Apparel, with Shamefacedness and Sobriety: not with broidered Hair, or Gold, or Pearls, or costly Array; but (which becometh Women professing Godliness) with good Works," *1 Tim. ii. 8 — 10.*

"— Chaste Conversation, coupled with Fear," *1 Pet. iii. 2.*

"That he no longer should live the rest of his Time in the Flesh, to the Lusts of Men, but to the Will of God. For the Time past of our Life may suffice us to have wrought the Will of the Gentiles, when we walked in Lasciviousness, Lusts, Excess of Wine, Revellings, Banquetings," *1 Pet. iv. 2, 3.*

Q. Are not all Kinds of Uncleanesses attended with particular Aggravations in Christians?

A. Yes;

A. Yes; because of their Union with CHRIST (either real or professed) as Members of his Body.

“ Know ye not that your Bodies are the Members of CHRIST? Shall I then take the Members of CHRIST, and make them the Members of an Harlot? GOD forbid. Flee Fornication: Every Sin that a Man doth, is without the Body; but he that committeth Fornication, sinneth against his own Body. What, know ye not that your Body is the Temple of the HOLY GHOST, which is in you, which ye have of GOD? and ye are not your own; for ye are bought with a Price,” 1 Cor. vi. 15, 18—20.

“ Let no corrupt Communication proceed out of your Mouth, but that which is good to the use of Edifying, that it may minister Grace to the Hearers. And *grieve not the HOLY SPIRIT of GOD, whereby ye are sealed to the Day of Redemption,*” Eph. iv. 29, 30.]

Q. What then are the positive Duties belonging to this Commandment?

A. To “ glorify GOD in our Bodies ” as well as in our “ Spirits ; ” by “ keeping them in Temperance, Soberness, and Chastity.”

“ Let us therefore cast off the Works of Darkness, and let us put on the Armour of Light, Let us walk honestly as in the Day; not in Rioting and Drunkenness, not in Chambering and Wantonness. — But put ye on the Lord JESUS CHRIST, and make not Provision for the Flesh, to fulfil the Lusts thereof,” Rom. xiii. 12—14.



SECTION XVI.

Of the Duties respecting our Neighbour, which belong to the VIIIth and IXth Commandments.

QUESTION.

THE *Sixth* and *Seventh* Commandments teach us not to injure our Neighbour's *Person*, by violent *Anger*, or corrupt *Affections*; What learn we from the *Eighth* and *Ninth* Commandments?

Answ. The former tends to the securing to our Neighbour his *Estate*; the latter, his *good Name*.

Q. What is the *Eighth* Commandment?

A. "Thou shalt not steal."

Q. What is the Extent and Meaning of this Commandment?

A. It forbids all Kinds of *Injustice*; whether by *Fraud* or *Violence*; and every Thing that has a *Tendency* that Way.

Q. What mean you by *Acts of Fraud*?

A. All Ways whereby Men go *beyond* another in *Dealing*; by *false Accounts*, or *false Weights*; *concealing* the Defects of what they sell, when, they know, the Ignorance of the Buyer causeth him to purchase; *detaining* from another his just Due, when we can pay it; or knowingly *incurring Debts*, which we cannot pay: In a word, all the *Frauds* of worldly-minded Men, as well as direct *Stealing*.

[" That

[³³ That no Man go beyond or defraud his
³³ Brother in any Matter; because that the LORD
³³ is the Avenger of all such,³³ 1 *Thess.* iv. 6.

³³ A false Balance is Abomination to the LORD,
³³ but a just Weight is his Delight,³³ *Prov.* xi. 1.
³³ The Wicked borroweth, and payeth not again,³³
Psal. xxxvii. 21.

³³ If a Soul sin, and commit a Trespas against
³³ the LORD, and lie unto his Neighbour in that
³³ which was delivered him to keep, or in Fel-
³³ lowship, or in a Thing taken by Violence, or
³³ hath deceived his Neighbour; or have found
³³ that which was lost,—he hath sinned, and is
³³ guilty,³³ *Levit.* vi. 2, 3, 4.

³³ We have renounced the hidden Things of
³³ Dishonesty,³³ 2 *Cor.* iv. 2.

Q. What Acts of *Violence* are forbidden by this
Commandment?

A. Not only *Robbery*, but, 1. *Oppression*; when
the Rich use their Power to beat down their poor
Neighbour in his Right, and force him to submit
to hard Terms: 2. *Extortion* also, and *unreason-
able Usury*.

1. ³³ If thou sell ought unto thy Neighbour,
³³ or buyest ought of thy Neighbour's Hand, ye
³³ shall not *oppress* one another,³³ *Levit.* xxv. 14.

³³ Wo to him that buildeth his House by *Un-
righteousness*, and his Chambers by *Wrong*; who
³³ useth his Neighbour's Service without Wages,³³
Jer. xxxii. 13.

³³ What mean ye that ye grind the Faces of the
³³ Poor? saith the LORD of Hosts,³³ *Isai.* iii. 15.

2. ³³ He that by *Usury* and *unjust Gain* in-
³³ creaseth his Substance, shall gather it for them
³³ that will pity the Poor,³³ *Prov.* xxviii. 8.

Q. Is

Q. Is it sinful to defraud the Public by dealing in unaccustomed Goods?

A. As sinful, doubtless, as any other Fraud or Theft, and is condemned as such both by the Laws of God and Man.

“Render unto all their Dues; Tribute to whom
“Tribute is due, Custom to whom Custom,”
Rom. xiii. 7. “Owe no Man any thing,” *ver. 8.*

Q. What do you suppose to be the Reason, that many make no Scruple of Frauds in this Way, that seem exact in other Respects?

A. In every Place there are some Sins, which Men may be guilty of without losing the Esteem of the World; into which those Persons fall without Concern that do all their Works to be seen of Men; without regarding Him that searcheth the Heart.

“How can ye believe” (or act as becomes Believers) “which receive Honour one of another, and seek not the Honour that cometh from God only?” *John v. 44.*

Q. What then does this Commandment require of us?

A. Not only that we “keep our Hands from
“Picking and Stealing,” but that we be “true
“and just in all our Dealings;” and (that we be not tempted to act otherwise;) that we “learn
“and labour truly to get our own Living, and
“to do our Duty in that State of Life unto which
“it shall please God to call us.”

“Let him that stole, steal no more; but rather let him labour, working with his Hands the Thing which is good,” *Eph. iv. 28.*

“We command and exhort, by our Lord Jesus Christ, that with Quietness they work, and eat their own Bread,” *2 Thess. iii. 12.*

Q. Does

Q. Does this Command require any Thing more besides strict *Justice*?

A. It requires also Acts of *Mercy*, which is a kind of Debt due to the *Poor*, and required as such by God, as the sovereign Proprietor of all.

“Who so mocketh the Poor, reproacheth his Maker; but he that honoureth him, hath *Mercy* on the Poor,” *Prov.* xvii. 5.

“Give Alms of such Things as ye have,” *Luke* xi. 41.

“Ye ought to support the Weak, and to remember the Words of the Lord Jesus, how he said, It is more blessed to give than to receive,” *Acts* xx. 35.

Q. What is the *Ninth* Commandment?

A. “Thou shalt not bear false Witness against thy Neighbour.”

Q. What Sins are included under this Expression—*Bearing false Witness*?

A. Not only bearing a false Testimony against any Man in Judgment (which is the greatest Crime of those here forbidden, being usually attended with the additional Guilt of Perjury); but all Kinds of “*Evil-speaking, Lying, and Slandering.*”

[**Q.** What is the Difference between these?

A. *Evil-speaking*, is relating Things to my Neighbour's Prejudice without a just Cause; which is sinful and uncharitable, though the Fact should happen to be true.

“Speak Evil of no Man,” *Tit.* iii. 2.

2. *Lying*, is inventing *Falshoods*, or reporting Things without sufficient Evidence of their Truth; whatever Motive it proceeds from.

“Lie not one to another,” *Coloss.* iii. 9.

“Putting away *Lying*, speak every Man Truth with

" with his Neighbour ; for we are Members one
" of another," *Eph. iv. 25.*

3. *Slandering*, is *Lying* and *Evil-speaking* joined together.

" Neither accuse any falsely," *Luke iii. 14.*
" He that uttereth a Slander, is a Fool," *Prov.*
x. 18.

Q. Is any Thing else here forbidden ?

A. Yes ; *Forgery*, *Tale-bearing*, and *rash Censuring* : a Readiness to believe Evil of others, and to encourage Men to speak Evil of others.

" LORD, who shall abide in thy Tabernacle ?
" who shall dwell in thy holy Hill ? He that
" speaketh the Truth in his Heart. He that back-
" biteth not with his Tongue—nor taketh up a Re-
" proach against his Neighbour," *Psal. xv. 1—3.*

" Judge not, that ye be not judged. For with
" what Judgment ye judge, ye shall be judged,"
Matt. vii. 1, 2.

Q. What *evil Temper* is that which is the corrupt Spring of Offences against this Commandment ?

A. It is commonly *Malice*, or a *Delight in Mischief* ; causing Men to hear and speak Evil of others with a devilish kind of Satisfaction : fattening, as it were, on the Blood of murdered Reputations.

" Ye are of your Father the Devil—He abode
" not in the Truth ; because there is no Truth
" in him. When he speaketh a Lie, he speaketh
" of his own : for he is a Liar, and the Father of
" it," *John viii. 44.*

Q. If this be the polluted Source ; Offences against this Commandment must be very sinful.

A. This copying after Satan leads to the Punishment

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nishment prepared for him ; for where this Habit prevails, all Pretences to Religion are Hypocrisy.

“ All Liars shall have their Part in the Lake, which burneth with Fire and Brimstone,” *Rev. xxi. 8.*

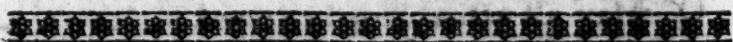
“ If any Man among you seem to be religious, and bridleth not his Tongue, this Man’s Religion is vain,” *James i. 26.*]

Q. What Duties are contrary to these, and of Course enjoined by this Commandment?

A. To judge of others with *Candour* ; to be tender of our Neighbour’s Reputation ; to vindicate him when wronged ; to be careful that we always *speak the Truth* ; and, as the Source of all, to seek that happy Disposition, which causes us to rejoice in the Welfare of all about us.

“ Charity envieth not, is not easily provoked, thinketh no Evil ; rejoiceth not in Iniquity, but rejoiceth in the Truth ; believeth all Things, hopeth all Things,” *1 Cor. xiii. 4—7.*

“ Rejoice with them that do rejoice, and weep with them that weep,” *Rom. xii. 15.*



SECTION XVII.

Of Contentment ; and the Duties which a Man oweth to himself, as well as others.

QUESTION.

WHAT is the *Tenth* Commandment ?

Answ. “ Thou shalt not covet thy Neighbour’s House, thou shalt not covet thy Neighbour’s

“bour’s Wife, nor his Servant, nor his Maid,
“nor his Ox, nor his Ass, nor any Thing that
“is his.”

Q. Do you observe any Thing particular in this Commandment?

A. The other Commandments forbid *expressly* sinful *Acts*, and reach the Heart only by *Consequence*: But this Commandment, in the very *Letter*, condemns all unholy and unjust *Desires*.

[Q. Are the very *Thoughts* and *Imaginations* sinful?

A. 1. The very first Stirrings of unholy *Desires* prove us to be fallen Creatures; having in us a corrupt Nature and Body of Sin: from whence proceed all the Wickedness expressed in Words and Actions.

“Every Man is tempted, when he is drawn
“away of his own Lust, and enticed,” *Jam. i. 14.*

2. When these *Imaginations* are entertained and cherished; we are then chargeable with *actual Sin* before the Searcher of Hearts.

“When Lust hath conceived, it bringeth forth
“Sin,” *James i. 15.*

Q. May all actual Sins be traced to some corrupt Principle in the Heart of Man?

A. They may: “From within, out of the
“Heart of Man, proceed evil Thoughts, Adul-
“teries, Fornications, Murders, Thefts, Covet-
“ousness, Wickedness, Deceit, Lasciviousness,
“an evil Eye, Blasphemy, Pride, Foolishness,”
Mark vii. 21, 22.

Q. What do you suppose to be the *Principle* that produces the Sins condemned by the Commandments of the *First Table*?

A. *Unbelief*; implying a *Disregard* of God,
Enmity against him, and *Ignorance* of his Perfec-
G tions.

tions. Hence Men find *no Delight* in the Duties of Worship, speak of him *without Love or Fear*, and, through the Stirrings of Conscience, find no Ease, but in flying from him.

"God is not in all his Thoughts," *Psal. x. 4.*

"The carnal Mind is Enmity against God," *Rom. viii. 7.*

Q. What are the *Principles* that produce Disobedience against the Commandments of the *Second Table*?

A. They are different; but all Parts of that Body of Sin and Death, which we bring into the World with us.

1. *Pride* causes Men to behave unsuitably in their Station: disobedient to their Superiors, haughty to their Inferiors, and disobliging to all: which are the Sins forbidden by the *Fifth Commandment*.

2. *Anger, Hatred and Revenge*, are Murder conceived in the Heart, and, brought forth into Action, produce the Offences against the *Sixth Commandment*.

3. *Affections*, given originally for wise Ends, being corrupted by that Poison which infected all the Powers of the Soul become *inordinate*, and draw Men to violate the *Seventh Commandment*.

4. *Worldly-mindedness* produces *Fraud and Rapine*, forbidden by the *Eighth Commandment*.

5. *Malice*, or Delight in Mischief, causes the various Offences of the Tongue, contrary to the *Ninth Commandment*.

6. And *Envy* seems to be the Source of that evil *Coveting*, more especially forbidden by this *Tenth Commandment*.

Q. What then do you take to be the Purport of it?

A. It

A. It condemns *Coveling* of all kinds; all those evil Affections of the Heart, from whence sinful Words and Actions flow: but particularly all coveting my Neighbour's Property.

“Take heed and beware of Covetousness,”
Luke xii. 15.

“I have coveted no Man's Silver, or Gold, or Apparel,” *Acts xx. 33.*]

Q. What then is the *opposite Duty* here enjoined?

A. To be “content with such Things as we have,” *Heb. xiii. 15.*

“I have learned in whatsoever State I am, therewith to be content,” *Phil. iv. 11.*

Q. What does this imply?

A. A Persuasion that *GOD* orders and overrules all Events; that nothing can befall us without his Direction; that being stationed by him, our Business is to do our Duty there, without impatient seeking for Change; and that, in this Case, all Events will finally be for good.

“He giveth to all Life, and Breath, and all Things; — he hath determined the Times before appointed, and the Bounds of their Habitation,” *Acts xvii. 25, 26.*

“We know that all Things work together for good, to them that love God,” *Rom. viii. 28.*

[*Q.* Does this imply that a Man ought not to endeavour to remove any Inconveniences he feels or fears, and alter his Situation for a more agreeable one?

A. By no Means: The Things forbidden are such an envying of the Advantages of others, as makes us disrelish the Mercies bestowed on ourselves; and especially all indirect and sinful Methods to procure, what appears a more agreeable Situation.

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Q. We have considered the Duties owing to God, and our *Neighbour*: But are there not some Duties which we owe to *ourselves*?

A. There are several.

Q. What Commandments direct us with regard to these?

A. The same that teach us how to act towards others.

Q. Give some Examples?

A. 1. The *Fifth* Commandment directs me to regard the Station others are in, and to act suitably: The same, applied to myself, will teach me to consider my own Situation, to support it properly, and do nothing unbecoming of it.

^{ss} Let no Man despise thee, ^{ss} *Tit.* ii. 15.

2. So also the *Sixth* Commandment forbids taking away my own Life; and whatsoever tendeth thereto: Such as *Riot*, *Drunkenness*, and all dangerous *Irregularities*: It enjoins also a proper *Care* of my *Life* and *Health*.

^{ss} No Man ever yet hated his own Flesh, but ^{ss} nourisheth and cherisheth it, ^{ss} *Eph.* v. 29.

^{ss} Drink no longer Water, but use a little Wine for thy Stomach's Sake, and thine often Infirmities, ^{ss} *1 Tim.* v. 23.

3. The *Seventh* Commandment forbids all Uncleaness, and that in Instances that do not affect any other Person; particularly in Thought; and requires that we be chaste when God only sees us.

^{ss} Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any Man defile the Temple of God, him will God destroy: for the Temple of God is holy, which Temple ye are, ^{ss} *1 Cor.* iii. 16, 17.

4. The *Eighth* Commandment, forbidding me to encroach on what is another's Property, *directs*
me

me also, to take a proper Care of what is my own, by *Industry* and *Frugality*; that I may have wherewith to supply my own Wants, and those that depend on me: and of Course *forbids Idleness, Extravagance*, and every sinful Way of *wasting* what GOD's Providence hath bestowed on me.

^{ss} A good Man — will guide his Affairs with Discretion, ^{ss} *Psal. cxii. 5.* He that tilleth his Land, shall have Plenty of Bread; but he that followeth after vain Persons, shall have Poverty enough, ^{ss} *Prov. xxviii. 19.*

^{ss} If any provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel, ^{ss} *1 Tim. v. 8.*

5. The *Ninth* Commandment enjoins the same Care of our own *good Name*, as of our Neighbours.

^{ss} Avoiding this, that no Man should blame us—providing for honest Things, not only in the Sight of the LORD, but also in the Sight of Men, ^{ss} *2 Cor. viii. 21.*

6. The *Tenth* Commandment chiefly regards ourselves; as *Envy*, and other evil Passions, destroy the Soul's Peace: but *Contentment*, and humble Resignation to GOD's Will, fill us with Peace, and, together with other gracious Dispositions, prepare us for Heaven, and give a kind of Foretaste of it.

^{ss} Godliness with Contentment is great Gain, ^{ss} *1 Tim. vi. 6.*

^{ss} A sound Heart is the Life of the Flesh, but *Envy* is the Rottenness of the Bones, ^{ss} *Prov. xiv. 30.*

Q. You have mentioned several *corrupt Principles* as giving Birth to the Sins against the different Commandments. Is there in the renewed Heart, any *Principle* from whence flows Obedience to God's Commandments?

A. *Love* is that Principle; which makes the Heart and Life conformable to the Commandments of both Tables.

"If a Man love me, he will keep my Words," *John* xiv. 23.

"Love worketh no Ill to his Neighbour; therefore Love is the Fulfilling of the Law," *Rom.* xiii. 10.

Q. How does Love to God produce Obedience to the Commandments of the First Table?

A. As the Love of any Person makes his Service agreeable, and gives Strength and Resolution to overcome all Difficulties.

"Hope maketh not ashamed" (prevents from being discouraged) "because the Love of God is shed abroad in our Hearts, by the HOLY GHOST, which is given unto us," *Rom.* v. 5.

"This is the Love of God, that we keep his Commandments, and his Commandments are not grievous," *1 John* v. 3.

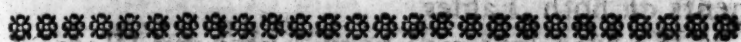
"Love is strong as Death," *Cant.* viii. 6.

Q. How does the Love of our Neighbour produce Obedience to the Commandments of the Second Table?

A. As it "worketh no Ill to our Neighbour," but secures us (not through Fear, but through Principle and Inclination) from injuring him in any respect: In his *Authority, Bed, Person, Property, Good Name, or Contentment.*

"He that loveth another, hath fulfilled the Law." For this, Thou shalt not commit Adultery,

" tery, Thou shalt not kill, Thou shalt not
 " steal, Thou shalt not bear false Witness, Thou
 " shalt not covet; and if there be any other
 " Commandment, it is briefly comprehended in
 " this Saying, namely, Thou shalt love thy
 " Neighbour as thyself," Rom. xiii. 8, 9.



SECTION XVIII.

*Of the Word of GOD, Prayer, and other
 Religious Exercises.*

QUESTION.

WE have considered those Things, which your
 Godfathers and Godmothers promised for
 you: Is there yet any thing remaining necessary
 to be known?

Ans. Yes, there is; namely, the Knowledge
 of those *Means*, which GOD hath appointed,
 for conveying to us his Grace; for producing and
 strengthening our Faith, renewing us to Repentance,
 and stirring us up to a diligent and sincere Obe-
 dience.

Q. What are these *Means*?

A. Chiefly these three: *The Word of GOD,*
Prayer, and the Sacraments.

Q. What mean you by the *Word of GOD*?

A. The holy *Scriptures*; which, being indited
 by the SPIRIT of GOD, are the only sure Foun-
 tain of religious Knowledge.

" Whatsoever Things were written aforetime,
 " were written for our Learning; that we,
 " through

³³ through Patience and Comfort of the Scriptures,
³³ might have Hope, ³³ *Rom. xv. 4.*

³³ [The Prophecy came not in old Time by the
³³ Will of Man: but holy Men of God spake as
³³ they were moved by the HOLY GHOST, ³³
³³ *2 Pet. i. 21.*

³³ From a Child thou hast known the holy
³³ Scriptures, which are able to make thee wise
³³ unto Salvation, through Faith which is in
³³ CHRIST JESUS, ³³ *2 Tim. iii. 15.*

Q. What are the Uses and Benefits to be received from the Scriptures?

A. There is every thing in them that is suited to 2. *awaken* the stupid careless Sinner, to 3. *drive* the Wicked and Self-righteous out of their vain Hopes, 1. to *teach* the Ignorant, 4. to *direct* the convinced Soul to JESUS CHRIST for Salvation, to *comfort* the Dejected, to *strengthen* the Weak, to *resolve* the Doubting, to *restore* the Backslider, to *excite* all the Graces of the SPIRIT into Exercise, and 5. to *purify* the Soul from Sin, and fit it for the Enjoyment of God.

³³ All Scripture is given by Inspiration of God,
³³ and is profitable for 1. *Doctrine*, for 2. *Reproof*,
³³ for 3. *Correction*, for 4. *Instruction* in Righteous-
³³ ness; 5. that the Man of God may be *perfect*,
³³ thoroughly furnished unto all good Works, ³³
³³ *2 Tim. iii. 16, 17.*

Q. How is the Word of God made effectual to these Purposes?

A. 1. Through the Assistance of God's holy SPIRIT, and 2. by the Exercise of Faith.

1. ³³ Teach me to do thy Will, for thou art
³³ my GOD: Thy SPIRIT is good, lead me into
³³ the Land of Uprightness. Quicken me, O
³³ LORD, for thy Name's Sake, ³³ *Psal. cxliii. 10, 11.*

³³ It

“ It is the SPIRIT that quickeneth,” *John vi. 63.*

“ To one is given by the SPIRIT the Word of Wisdom, to another the Word of Knowledge by the same SPIRIT,” *1 Cor. xii. 8.*

“ So then, neither is he that planteth any thing, neither he that watereth; but GOD that giveth the Increase,” *1 Cor. iii. 7.*

2. “ That we might receive the Promise of the SPIRIT through Faith,” *Gal. iii. 14.*

“ The Word preached did not profit them, not being mixed with Faith in them that heard it,” *Heb. iv. 2.]*

Q. In what manner is the Word of GOD to be used, that it may be effectual to the End desired?

A. It must be *heard* and *read*.

“ Faith cometh by Hearing, and Hearing by the Word of GOD,” *Rom. x. 17.*

“ Search the Scriptures,” *John v. 39.*

[Q. In what manner are the Scriptures to be heard and read?

A. With 1. Diligence, 2. Preparation, and 3. cordial Affection.

1. “ Blessed is the Man that heareth me, watching daily at my Gates, waiting at the Posts of my Doors,” *Prov. viii. 34.*

2. “ Wherefore laying aside all Malice, and all Guile, and Hypocrisies, and Envy, and all Evil-speakings, as new-born Babes desire the sincere Milk of the Word; that ye may grow thereby,” *1 Pet. ii. 1, 2.*

3. “ They received not the Love of the Truth, that they might be saved,” *2 Thess. ii. 10.*

Q. Is any thing else useful towards making the Word of GOD effectual?

A. It should be the Subject 1. of serious Meditation when alone, and; 2. of Godly Conversation with others; and that it may be 3. laid up in our Hearts; and 4. practised in our Lives; 5. we should add fervent Prayer to God for his Blessing, and, 6. sing his Praise.

1. "His Delight is in the Law of the LORD, and in his Law doth he meditate Day and Night," *Psal. i. 2.*

2. "They said one to another, Did not our Heart burn within us, while he talked with us by the Way, and while he opened to us the Scriptures?" *Luke xxiv. 32.* "They that feared the LORD, spake often one to another," *Mal. iii. 16.*

3. "Thy Word have I hid in mine Heart, that I might not sin against thee," *Psal. cxix. 11.*

4. Whoso looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful Hearer, but a Doer of the Word, this Man shall be blessed in his Deed," *Jam. i. 25.*

5. "Open thou mine Eyes, that I may behold wondrous Things out of thy Law," *Pf. cxix. 18.*

6. "Let the Word of CHRIST dwell in you richly in all Wisdom; teaching and admonishing one another in *Psalms*, and *Hymns*, and *spiritual Songs*, singing with Grace in your Hearts to the LORD," *Coloss. iii. 16.*]

Q. Very properly have you added *Prayer* as a Means to make the Word of GOD effectual: "For, my good Child, know this, that thou art not able to do these Things of thyself, nor to walk in the Commandments of GOD, and to serve him, without his special Grace, which thou must learn at all times to call for by diligent Prayer:" Knowest thou what Prayer is?

A. Prayer

A. Prayer is an Address of the Soul to GOD; in which such Sentiments, as become a sinful Creature before the glorious Creator, are either conceived in the Heart only, or expressed in Words also.

"Pour out your Hearts before him," *Psal.* lxii. 8.

"Behold now, I have taken upon me to speak unto the LORD, which am but Dust and Ashes," *Gen.* xlviii. 27.

Q. Is Prayer a Duty, or a Privilege?

A. It is both. As a Duty, it is commanded: "Pray without ceasing," *1 Thess.* v. 17. As a Privilege, we are permitted and encouraged to pray: *Heb.* iv. 14, 16. "Seeing then that we have a great High-priest, that is passed into the Heavens, JESUS the SON of GOD. — Let us come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of Need."

Q. On what then is this Privilege of Prayer founded?

A. On the Merits of JESUS CHRIST, our great High-priest and Advocate with GOD: who bears the Iniquity of our holy Things, and gains Acceptance for our Persons and Prayers.

["Having therefore, Brethren, Boldness to enter into the Holiest by the Blood of JESUS; by a new and living Way, which he hath consecrated for us, through the Vail, that is to say, his Flesh, and having an High-priest over the House of GOD: Let us draw near with a true Heart, in full Assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water," *Heb.* x. 19—22.]

Q. For

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Q. For what are we to pray?

A. 1. For every Thing we stand in Need of.
 " In every Thing, by Prayer and Supplication
 " with Thanksgiving, let your Requests be made
 " known unto God," *Phil. iv. 6.*

2. But above all for "his *special Grace*," and
 the Assistance of his HOLY SPIRIT; that, by his
 working "in us to will and to do, we may work
 " out our Salvation."

" If ye then, being evil, know how to give
 " good Gifts unto your Children, how much
 " more shall your heavenly Father give the HOLY
 " SPIRIT to them that ask him?" *Luke xi. 13.*

[Q. Does not GOD know our Wants before
 we ask?

A. Much better than we ourselves: But Prayer
 is a proper Expression of our humble Dependence
 on him, and the Way in which he chooseth to
 bestow the Mercies, which we want, and he pro-
 miseth.

" —I the LORD have spoken it, and I will do
 " it. Thus saith the LORD GOD, I will yet for
 " this be enquired of by the House of Israel, to
 " do it for them," *Ezek. xxxvi. 36, 37.*

Q. Are we to make no Difference in the man-
 ner of asking different Things?

A. We may ask for *spiritual Blessings absolutely*.
 For *temporal Things* we may ask only *conditionally*,
 if GOD sees they would be good for us.

" Father, if thou be willing, remove this Cup
 " from me: nevertheless, not my Will, but thine
 " be done," *Luke xxii. 42.*

Q. Why must we make this Difference?

A. Because, in some Cases, temporal Ease and
 Prosperity would not be a Blessing to us.

Q. What

Q. What are we to join with Petitions for the Things we want?

A. 1. *Adoration*, 2. *Praise*, and 3. *Thanksgiving* for the Mercies already received.

1. "Holy, holy, holy is the LORD of Hosts, the whole Earth is full of thy Glory," *Isai. vi. 3.*

2. "It is a good thing to give Thanks unto the LORD, and to sing Praises unto thy Name, O thou most High," *Psal. xcii. 1.*

3. "Prayer and Supplication with Thanksgiving," *Phil. iv. 6.*

Q. What else are Parts of the general Duty of Prayer?

A. 1. *Self-Abasement*, 2. *Confession* of our Sins, and 3. *Deprecation* of the Evils which our Sins deserve.

1. "I abhor myself, and repent in Dust and Ashes," *Job xlii. 6.*

2. "I acknowledge my Sin unto thee, and my Iniquity have I not hid: I said, I will confess my Transgressions unto the LORD; and thou forgavest the Iniquity of my Sin," *Psal. xxxii. 5.*

3. "Cast me not away from thy Presence, and take not thy HOLY SPIRIT from me," *Pf. li. 11.*

Q. Ought we not to pray for others also?

A. That is our Duty, and a Part of Prayer, called *Intercession*.

"Pray one for another, that ye may be healed," *Jam. v. 16.*

Q. What *Dispositions* are suitable in Prayer?

A. 1. *Faith*; whereby we depend on God's Mercy and Love revealed towards Sinners through JESUS CHRIST, and expect the Blessings promised in him. "If ye shall ask any thing in my Name, I will do it," *John xiv. 14.*

"Let

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35 " Let him ask in *Faith*, nothing wavering,"
Jam. i. 6.

2. *Humility*; whereby we are sensible, that we deserve no good Thing at God's Hands, but are
 " less than the least of all his Mercies."

35 " And the Publican, standing afar off, would
 " not lift up so much as his Eyes to Heaven, but
 " smote upon his Breast, saying, God be merciful
 " to me a *Sinner*. I tell you, this Man went
 " down to his House justified, rather than the
 " other: for every one that exalteth himself,
 " shall be abased; and he that *humbleth himself*,
 " shall be exalted," *Luke xviii. 13, 14.*

3. *Sincerity*; which implies, that there be an
 Harmony between the Temper of our Hearts,
 the Course of our Lives, and the Words we use
 in Prayer.

" He that *wavereth* is like a Wave of the Sea,
 " driven of the Wind, and tossed. For let not
 " that Man think that he shall receive any thing
 " of the LORD. A *double-minded* Man is unstable
 " in all his Ways," *Jam. i. 6, 7, 8.*

4. *Fervency and Perseverance*; because Indifference
 and Coldness in any Suit bespeak a Denial.
 " Continuing instant in Prayer," *Rom. xii. 12.*
 " Men ought always to pray, and not faint,"
Luke xviii. 1.

Q. What else is *expedient* to be joined with
 Prayer?

A. 1. *Previous Recollection*: " Be ye sober,
 " and watch unto Prayer," *1 Pet. iv. 7.*

2. Occasionally *fasting* may profitably be joined
 with Prayer; as after some foul Miscarriage;
 under a Sense of God's Displeasure; in Time of
 national Calamities, and appointed Seasons for
 Humiliation.

" There-

" Therefore also now, saith the Lord, turn ye
" even to me with all your Heart, and with
Fasting, and with Weeping, and with Mourning,"
Joel iii. 12.

Q. Need we any *Assistance* in Prayer?

A. We stand in Need of GOD'S SPIRIT, to
direct and assist us in this and every Duty.

" Likewise the SPIRIT also helpeth our Infir-
" mities: for we know not what we should pray
" for as we ought," *Rom.* viii. 26.

" I will pour upon the House of David, and
" upon the Inhabitants of Jerusalem, the Spirit
" of Grace and Supplications," *Zech.* xii. 10.

Q. What *Words* are we to use in Prayer?

A. Such as best express our Wants, Desires,
and Sentiments.

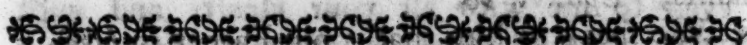
Q. Have we any Direction in this Matter in
the Scriptures?

A. The Word of GOD abounds with Direc-
tions; especially have we an excellent Pattern in
the " LORD'S Prayer."

Q. Was this given as a *Form* to use, or as a
Plan to compose our Prayers by?

A. I think both: For our LORD saith, *Luke*
xi. 2. " When ye pray, say, Our Father, &c."
And in another Place, *Matt.* vi. 9. he saith,
" After this manner pray, " Our Father, &c."

SECTION



SECTION XIX.

Of the LORD's Prayer.

QUESTION.

“**L**ET me hear if thou canst say the LORD's Prayer?”

Ans. “Our Father, which art in Heaven,
“hallowed be thy Name. Thy Kingdom come.
“Thy Will be done in Earth, as it is in Hea-
“ven. Give us this Day our daily Bread. And
“forgive us our Trespases, as we forgive them
“that trespass against us. And lead us not into
“Temptation; but deliver us from Evil. For
“thine is the Kingdom, the Power, and the
“Glory, for ever and ever. Amen.”

Q. What are the general Parts of this Prayer?

A. The Introduction, Six Petitions, and the Conclusion.

Q. What is the Introduction?

A. “Our Father which art in Heaven.”

Q. Do you learn from hence any thing relating to the manner in which we are to pray?

A. 1. We are hereby taught to pray to God as *our Father*, and therefore with *Confidence* of being heard.

“Because ye are Sons, God hath sent forth
“the SPIRIT of his SON into your Hearts, cry-
“ing, Abba, Father,” *Gal. iv. 6.*

2. We do not say, *my Father*, but *our Father*, praying in *Charity* for others, as well as ourselves.

“Praying

^{ss} Praying always — with Supplication for the
^{ss} Saints, ^{ss} Eph. vi. 18.

3. We speak to him that is our Father in Heaven; therefore it should be with *Reverence* and holy *Fear*.

^{ss} Will GOD in very Deed dwell with Men on
^{ss} the Earth? The Heaven, and Heaven of Heavens cannot contain Thee, ^{ss} 2 Chron. vi. 18.

4. GOD being our Father only through CHRIST, we learn to depend, for Acceptance, only on his Death and Intercession.

^{ss} I ascend unto my Father, and your Father,
^{ss} and to my GOD and your GOD, ^{ss} John xx. 17.

Q. What is the Substance of the three first Petitions?

A. That GOD may be glorified. In them “I desire my LORD GOD, our heavenly Father, who is the Giver of all Goodness, to send his Grace unto me, and to all People; that we may worship him, serve him, and obey him as we ought to do.”

Q. What is the *First Petition*?

A. “Hallowed be thy Name.”

Q. What do you mean by the *Name of GOD*?

A. GOD himself, and his glorious Perfections. “They that know thy Name” (that is thy Perfections) “will put their Trust in Thee,” *Psal.* ix. 10.

Q. What is it to *hallow* any thing?

A. To consider it as holy, and honour and respect it as such.

Q. What then is it to hallow GOD’s Name?

A. To be awfully sensible of the Excellency of the divine Character, as revealed in the Word of GOD?

[Q. In what respects particularly?

A. 1. It

A. 1. It is to be so sensible of the *Justice* and *Holiness* of GOD, as to be humbled for our Sins before him, and not dare to violate his Commands.

“Wo is me, for I am undone; because I am
“a Man of unclean Lips, and I dwell in the
“midst of a People of unclean Lips: for mine
“Eyes have seen the King, the LORD of Hosts,”
Isai. vi. 5.

2. It is so to consider his almighty *Power*, infinite *Knowledge*, and *Presence* every where; as to dread his Displeasure above all Things, and, by that Fear, to be delivered from all other Fears.

“Be not afraid of their Terror, neither be troubled; but sanctify the LORD GOD in your
“Hearts,” *1 Pet. iii. 14, 15.*

“Sanctify the LORD of Hosts himself, and let
“him be your Fear, and let him be your Dread,”
Isai. viii. 13.

3. To hallow GOD’s Name, is to be persuaded of his *Mercy*, and *Goodness*, and *Love* to Believers; and of his *Truth* and *Faithfulness* in the Promises, so as to *rejoice* in him as our Portion, *cleave* to him as our Friend, and *love* him with all our Hearts.

“The LORD GOD is a Sun and Shield; the
“LORD will give Grace and Glory; no good
“Thing will he withhold from them that walk
“uprightly,” *Psal. lxxxiv. 11.*

This is “the Light of the Knowledge of the
“Glory of GOD in the Face of JESUS CHRIST,”
2 Cor. iv. 6.]

Q. What is the *Second* Petition?

A. “Thy Kingdom come.”

Q. What is meant by the *Kingdom* of GOD?

A. GOD hath a threefold Kingdom: 1. His Kingdom of Providence, whereby he rules over all. 2. His Kingdom of Grace, whereby he reigns

reigns in the Hearts of the Godly. 3. His Kingdom of Glory.

Q. Which of these Kingdoms does this Petition respect?

A. Chiefly the two last; his providential Kingdom being the Subject of the next Petition.

Q. Is there any Connection between the Kingdom of Grace, and the Kingdom of Glory?

A. A very close Connection; as Grace is the School and Preparation for Glory.

Q. In what respect do you pray that this Kingdom may come?

A. 1. By the Increase of Grace in my own Heart, and that of others; so that the LORD may reign supremely there, and all our Corruptions be subdued.

[³⁵ That as Sin hath reigned unto Death, even³⁶ so might Grace reign through Righteousness³⁷ unto eternal Life, by JESUS CHRIST,³⁸ Rom. v. 21.

³⁵ That he would grant you, according to the³⁶ Riches of his Glory, to be strengthened with³⁷ Might by his SPIRIT in the inner Man; that³⁸ CHRIST may dwell in your Hearts by Faith; that ye being rooted and grounded in Love,³⁹ may be able to comprehend with all Saints, what is the Breadth, and Length, and Depth⁴⁰ and Height; and to know the Love of CHRIST, which passeth Knowledge, that ye might be filled with all the Fulness of GOD,⁴¹ Eph. iii. 16—19.]

2. I also here pray for the Enlargement of CHRIST's Kingdom on Earth, by the Spreading of the Gospel.

[⁴² That thy Way may be known upon Earth,⁴³ thy saving Health among all People,⁴⁴ Psal. lxvii.

lxyii. 2. until " the Earth shall be full of the
 " Knowledge of the LORD, as the Waters cover
 " the Sea," *Isai. xi. 9.*].

3. I pray also for the Appearance of the King-
 dom of Glory: When " GOD shall wipe away
 " all Tears from their Eyes; and there shall be
 " no more Death, neither Sorrow, nor Crying,
 " neither shall there be any more Pain. When
 " GOD himself shall be with them, and be their
 " GOD," *Rev. xxi. 3, 4.*

" Even so, come, LORD JESUS," *Rev. xxii. 20.*

Q. What is the *Third* Petition?

A. " Thy Will be done."

Q. How is the Will of GOD made known?

A. 1. His Will, with respect to what should
 be done, or left *undone*, is made known to us in
 the Scriptures, and by the Light of Reason and
 Conscience.

2. The Dispensations of Providence shew the
 Will of GOD in Things to which our *Submission*
 is required.

Q. In which of these respects is the Will of
 GOD to be done?

A. In both: As the Consequence of his *Name*
 being *hallowed*, and his *Kingdom* come, we pray
 that his Commands may be obeyed; and his pro-
 vidential Will submitted to " in Earth, as it is
 " in Heaven."

Q. How is the Will of GOD done in Heaven?

A. *Cheerfully*, without Backwardness; *univer-*
sally, without Exceptions; and *perfectly*, without
 the least Defect.

[" Bless the LORD, ye his Angels, that excel
 " in Strength, that do his Commandments, heark-
 " ning unto the Voice of his Word. Bless ye
 " the

the LORD, all ye his Hosts, ye Ministers of his
that do his Pleasure, *Psalm. ciii. 20, 21.*

Q. Can it be expected that Men on Earth
should do God's Will like Angels in Heaven?

A. Not in Degree; but this is to be the Man-
ner aimed at.

But as he which hath called you is holy, so
be ye holy in all manner of Conversation, *1 Pet. i. 15.*

Perfecting Holiness in the Fear of God, *2 Cor. vii. 1.*

Q. What is the Substance of the three last
Petitions in the LORD's Prayer?

A. In them we request a Supply of our Wants :
Praying unto GOD that he will send us all
Things that be needful both for our Souls and
Bodies; and that he will be merciful unto us,
and forgive us our Sins; and that it will please
him to save and defend us from all Dangers,
ghostly (or spiritual) and bodily; and that he
will keep us from all Sin and Wickedness, and
from our ghostly Enemy, and from everlasting
Death."

Q. What is the Fourth Petition?

A. "Give us this Day our daily Bread."

Q. What mean you by Bread?

A. All Things that are needful for the Soul
and Body.

Q. What do you ask for the Body?

A. Food and Raiment, and whatever else is
necessary and convenient, in that Measure he
sees good.

Feed me with Food convenient for me, *Prov xxx 8.*

Q. Why do you ask these Things of God?

A. Because

A. Because they are his Gifts. The Strength for Labour, Success in Undertakings, the Fruits of the Earth, the Kindness and Help of others—All these Things (together with the Comfort and Refreshment in the use of them) are dispensed to us, by his providential Care and Bounty.

“ He causeth the Grass to grow for the Cattle, and Herb for the Service of Man: that he may bring forth Food out of the Earth: and Wine that maketh glad the Heart of Man, and Oil to make his Face to shine, and Bread which strengtheneth Man’s Heart.— These wait all upon thee: that thou mayst give them their Meat in due Season. That thou givest them, they gather; thou openest thine Hand, they are filled with Good,” *Psal. civ. 14, 15, 27, 28.*]

Q. What do you ask for the Soul?

A. His “special Grace;” that I may know him, love him, and serve him acceptably.

Q. How is this Grace dispensed to Men?

A. Out of that Fulness which is in JESUS CHRIST.

[“ I am the living Bread, which came down from Heaven: if any Man eat of this Bread, he shall live for ever: and the Bread that I will give, is my Flesh, which I will give for the Life of the World,” *John vi. 51.*]

Q. What is meant by *daily* Bread?

A. That which is needful for my present Support. Therefore I am taught every Day to ask it *this Day, or Day by Day*; willing to depend continually on God’s providential Care and Goodness.

“ Therefore take no Thought, saying, What shall we eat? or what shall we drink? or wherewithal

“ wherewithal shall we be clothed? — For your
“ heavenly Father knoweth that you have Need
“ of these Things,” *Matt. vi. 31, 32.*

Q. Does this praying and depending on God
imply that our own Care and Diligence are not
wanted?

A. By no Means; this would be tempting
God. The thing forbidden, is such an anxious
Care and tormenting Thoughts, as exclude a
Dependence on God for a Blessing on our En-
deavours; which argues Unbelief.

“ After all these Things ” (and nothing higher)
“ do the Gentiles seek ” in a Disregard of God,
Matt. vi. 32.]

Q. What is the *Fifth* Petition?

A. “ And forgive us our Trespases, as we for-
“ give them that trespass against us.”

Q. Are not the Sins of Believers forgiven when
they first believe?

A. Yes. “ There is no Condemnation to
“ them that are in CHRIST JESUS,” *Rom. viii. 1.*

Q. How is it then that we are taught daily to
pray, *forgive us?*

A. Because we daily offend against God’s per-
fect Law. Therefore are we, by renewed Ex-
ercises of Faith, daily to apply, by Prayer, to the
Fountain opened for Sin and Uncleaness.

“ Hide thy Face from my Sins, and blot out
“ all mine Iniquities,” *Psal. li. 9.*

“ Who can understand his Errors? Cleanse
“ thou me from my secret Faults,” *Psal. xix. 12.*

Q. Are these Forgivenesses obtained in the same
Way, as we obtain Forgiveness at our first Con-
version?

A. In the very same Way of Mercy and free
Grace, and received by Faith in JESUS CHRIST.

Q. What

Q. What learn you from the Words here added;
 “As we forgive them that trespass against us?”

A. This Prayer was composed by our Lord and Judge; who, by this Clause, teacheth us the absolute Necessity of Charity or Brotherly Love: as without it we cannot approach acceptably unto God. [For in this Case our Prayers would be turned into Sin, and bring down a Curse instead of a Blessing. Praying to be forgiven, as we forgive others, if we do not forgive others, we pray in fact not to be forgiven.]

Q. This seems to imply that forgiving others is the *Condition* of our being forgiven.

A. The word *Condition* is of doubtful Meaning, and never used in Scripture to express the Relation any Act of ours bears to some Blessing to be received from God. Forgiveness of others is a necessary Fruit of Faith in them that are forgiven, and peculiarly suitable when we ask Forgiveness of our daily Offences. This is so necessary, that he that hath it not, shews that he hath not that Faith to which the Promise of Forgiveness is made.

“If a Man say, I love God, and hateth his Brother, he is a Liar,” 1 John iv. 20.]

Q. What is the *Sixth* and last Petition?

A. “And lead us not into Temptation, but deliver us from Evil.”

Q. What is *Temptation*?

A. To tempt, sometimes signifies the same as to try; thus “God tempted Abraham,” Gen. xxii. 1. Sometimes it signifies to seduce; thus, “God tempteth no Man,” James i. 13.

Q. What is it to be led into Temptation?

A. To be brought into such Circumstances,

as

as give Satan and our own Corruptions an Advantage against us.

Q. What then do you here pray for?

A. That "God would not suffer me to be
^{ss} tempted above that I am able; but would with
^{ss} the Temptation also make a Way to escape,
^{ss} that I may be able to bear it," 1 Cor. x. 13.

^{ss} Watch and pray, that ye enter not into
^{ss} Temptation," Matt. xxvi. 41.

^{ss} Keep back thy Servant also from presumptuous
^{ss} Sins, let them not have Dominion over
^{ss} me," Psal. xix. 13.

Q. What Evil do you pray to be delivered from?

A. From all Evil, both of Sin and Punishment; from all Dangers, both of Soul and Body; above all, from my spiritual Enemy *the evil One*, and from everlasting Death.

Q. What is the Conclusion of the Lord's Prayer?

A. "For thine is the Kingdom, and the
 "Power, and the Glory, for ever and ever,
 "Amen."

Q. What do you hereby intend?

A. It is a solemn ascribing Praise to God, as the sovereign *King* over all Creatures; *able* to do abundantly for us, more than we can ask or think; and to whose free Mercy and Goodness all *Glory* and *Honour* is due, for all we have, and all we are, and all we hope for.

^{ss} Blessing, and Honour, and Glory, and Power
^{ss} be unto him that sitteth upon the Throne, and
^{ss} unto the Lamb for ever and ever. And the
^{ss} four * Living-ones said, Amen." Rev. v. 13, 14.

H

Q. What

* ζωα, improperly rendered *Beasts*.

Q. What is the import of *Amen*?

A. At the end of the Creed it is a solemn Assertion, *so it is*, at the end of a Prayer it signifies, *so be it*. It expresses my Trust in God, that He will do what I ask “ of his infinite Mercy and “ Goodness, through JESUS CHRIST our LORD.”

Q. What mean you by saying, “, through “ JESUS CHRIST our LORD?”

A. 1. I mean thereby, to express my renouncing all Claim and Title to any good Thing on my own Account.

2. I express thereby my Dependance on the Obedience, Death, Resurrection, and Intercession of JESUS CHRIST, as my great High Priest and Advocate with GOD for all I stand in need of.

Q. What Encouragement have you for this Expectation?

A. The Promise of GOD. “ All Things, whatsoever ye shall ask in Prayer believing, ye shall receive,” *Matt. xxi. 22.*

“ Verily, verily, I say unto you, whatsoever ye shall ask the FATHER in my Name, he will give it you.” *John xvi. 23.*

SECTION XX.

Of the Sacraments; and first of Baptism.

QUESTION.

“ HOW many Sacraments hath CHRIST ordained in his Church?”

A. “ Two only, as generally necessary to Salvation ;

“ vation; that is to say, Baptism, and the Sup-
“ per of the LORD.”

Q. Why do you say, They are *generally* necessary?

A. Because being expressly commanded, no Person is exempted from using them, if he has an Opportunity: yet we do not say, they are *universally* necessary, because, where they are not to be had, God may convey the Benefit without the Ordinance.

[Q. Is the Number of Sacraments a Point of great Importance?

A. As the Word *Sacrament* is not a Scripture Expression; it is of no great Moment what Men chuse to call by that Name. But when, under this Appellation, they would make necessary, and a religious Act, what God hath not made so; this becomes Superstition, and a Burden needless and dangerous.

^{ss} In vain do they worship me, teaching for
^{ss} Doctrines, the Commandments of Men. Ye
^{ss} reject the Commandment of God, that ye may
^{ss} keep your own Tradition, ^{ss} *Mark vii. 7, 9.*]

Q. “ What meanest thou by this Word *Sacra-*
“ *ment*?”

A. “ I mean an outward and visible Sign of an
“ inward and spiritual Grace, given unto us,
“ ordained by CHRIST himself, as a Means
“ whereby we receive the same, and a Pledge to
“ assure us thereof.”

Q. “ How many Parts are there in a Sacra-
“ ment?”

A. “ Two; the outward visible Sign, and the
“ inward and spiritual Grace.”

[Q. If a Person has the inward and spiritual
Grace,

Grace, is not that sufficient, without the outward visible Sign?

A. The LORD hath said; ^{ss} Go teach all Nations, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST, ^{ss} *Matt. xxviii. 19.* And after instituting the LORD's Supper, he said: ^{ss} Do this in remembrance of me, ^{ss} *Luke xxii. 19.* Here are express Commands; which, it does not appear, any Person has a right to disobey under Pretence of obtaining the Thing signified any other way; without using the appointed Sign.

^{ss} Ye shall not add unto the Word which I command you, neither shall you diminish ought from it, that ye may keep the Commandments of the LORD your GOD, which I command you, ^{ss} *Deut. iv. 2.*

Q. Might not the Meaning of *go teach all Nations baptizing them* &c. be—*go baptize them with the Holy Ghost?*

A. No: because this is the Work of GOD, not of Man. Ministers can only administer the outward Ordinance, GOD gave the SPIRIT, as he saw fit.

^{ss} All these ^{ss} (Gifts and Graces) ^{ss} worketh that One and the self-same SPIRIT, dividing to every Man severally, as he will, ^{ss} *1 Cor. xii. 11.*

Q. May not—*do this in remembrance of me*, signify, *feed on me by Faith in remembrance of me?*

A. *Do this*, must signify, *do as ye have seen me do*: which was, *breaking Bread, blessing, and eating it.* And thus the Apostles understood our LORD, as appears by their Conduct. They went baptizing with Water, and breaking Bread.]

Q. What if Persons are very exact in observing the

the outward Ordinance, without seeking the inward Grace?

A. Then they deceive themselves with the *Shadow* without the *Substance*; which was the Case of the Pharisees of old, and of *Formalists* in all Ages. We may neither expect the Thing signified without the Sign, pretending to be wiser than GOD: nor rest in the Sign, without the Thing signified. These GOD hath joined together; and Man may not put them asunder.

“ Having a Form of Godliness, but denying the Power thereof,” 2 *Tim.* iii. 5.

“ That ye might learn in us, not to think (or be * wise) above that which is written,” 1 *Cor.* iv. 6.

“ Professing themselves to be wise (above others) they became fools,” *Rom.* i. 22.

Q. “ What is the outward visible Sign or Form in Baptism?

A. “ Water, wherein the Person is baptized, in the Name of the FATHER, and of the SON, and of the HOLY GHOST.”

Q. Did the Apostles baptize with Water?

A. Many Instances are recorded, even when the SPIRIT of GOD had already rested on the Persons before Baptism.

“ Can any Man forbid Water, that these should not be baptized, which have received the HOLY GHOST, as well as we? And he commanded them to be baptized in the Name of the LORD, *Acts* x. 47, 48.

Q. “ What is the inward and spiritual Grace in Baptism?”

A. “ A Death unto Sin, and a new Birth unto Righteousness; for being by Nature born in
H 3 “ Sin,

“Sin, and the Children of Wrath, we are hereby made the Children of Grace.”

Q. How does it appear, that Man is born in Sin, and that he is by Nature a *Child of Wrath*?

A. 1. From Experience, every Man that knows himself finding, a corrupt Nature, and sinful Dispositions within him.

“In me, that is, in my Flesh, dwelleth no good Thing. I am carnal, sold under Sin. I find a Law, that when I would do good, evil is present with me.” *Rom. vii. 18, 14, 21.*

2. God thus teacheth us in the written Word, who best knows what is in Man:

“The Prince of the Power of the Air worketh in the Children of Disobedience, among whom also we all had our Conversation in Times past, in the Lusts of our Flesh, fulfilling the Desires of the Flesh, and of the Mind; and were by Nature the Children of Wrath, even as others,” *Eph. ii. 2, 3.*

“Behold, I was shapen in Iniquity; and in Sin did my Mother conceive me,” *Pf. li. 5.*

Q. What is meant by being conceived in Sin, and a *Child of Wrath*?

A. That we have in us a sinful Nature, derived from our first Parents in consequence of the Fall; by means of which we are corrupt and defiled, and (as soon as we become capable) fall into actual Sins, and are subject to God’s Displeasure.

“By one Man Sin entered into the World, and Death by Sin; and so Death passed upon all Men, for that all have sinned. By the Offence of one, Judgment came unto all Men to Condemnation.”

[Q. But how is this consistent with our Notions of God’s Goodness and Justice?

A. God

A. GOD is perfectly holy and just; but perhaps our *Notions* of these Things are not *just*. The Fact being plain, we may be sure there is no Unrighteousness in it. Indeed every seeming Difficulty is cleared up by the Redemption that is in JESUS CHRIST. If a sinful Nature and Condemnation came without personal Guilt, we cannot complain on this Account; when Salvation is provided for us freely, without our Merit.

^{ss} As by the Offence of one, Judgment came
^{ss} upon all Men to Condemnation; even so by
^{ss} the Righteousness of one, the free Gift came
^{ss} upon all Men to Justification of Life. For as
^{ss} by one Man's Disobedience, many were made
^{ss} Sinners; so by the Obedience of one, shall
^{ss} many be made righteous,^{ss} *Rom. v. 18, 19.*]

Q. What is it to be made a *Child of Grace*?

A. It is to be brought into a State of Favour and Acceptance with GOD; and to have his Grace reigning in our Hearts.

Q. How are we *made* Children of Grace by *Baptism*?

A. We are *made* so by GOD's free Mercy and Grace through Faith; and of this Change, Baptism is the Sign and Seal.

Q. Wherein does this Change consist?

A. It is "a Death unto Sin, and a new Birth
" unto Righteousness."

Q. What is this *Death unto Sin*?

A. It is to have the Power and Dominion of Sin *mortified* in us, so as not to love and practise it: as a dead Man has the Powers of Sense and Motion destroyed, and ceases from the Actions of Life.

^{ss} Knowing this, that our old Man is crucified
^{ss} with him, that the Body of Sin might be de-
stroyed,

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^{ss} stroyed, that henceforth we should not serve
^s Sin. For he that is dead, is freed from Sin,^{ss}
Rom. vi. 6, 7.

Q. What is this “*new Birth unto Righteous-*
ness ?”

A. It is to receive a new Principle of spiritual
 Life from GOD as our Father, by his SPIRIT
 dwelling in us ; whereby we are enabled to live
 unto GOD, and are changed in the Frame and
 Temper of our Mind.

^{ss} Know ye not, that so many of us as were
^{ss} baptized into JESUS CHRIST, were baptized
^{ss} into his Death ? Therefore we are buried with
^{ss} him by Baptism into Death : that like as
^{ss} CHRIST was raised up from the Dead by the
^{ss} Glory of the FATHER, even so we also should
^{ss} walk in Newness of Life.^{ss} *Rom. vi. 3, 4.*

^{ss} Except a Man be born of Water and the
^{ss} SPIRIT, he cannot enter into the Kingdom of
^{ss} GOD,^{ss} *John iii. 5.*

^{ss} I through the Law am dead to the Law,
^{ss} that I might live unto God. I am crucified
^{ss} with CHRIST : Nevertheless I live : yet not I,
^{ss} but CHRIST liveth in me : and the Life which
^{ss} I now live in the Flesh, I live by Faith of the
^{ss} SON of GOD, who loved me, and gave him-
^{ss} self for me,^{ss} *Gal. ii. 19, 20.*

Q. By what *Means* is this Change effected ?

A. Commonly by the Word of GOD received
 by Faith.

^{ss} Ye have purified your Souls in obeying the
^{ss} Truth through the SPIRIT : Being born again,
^{ss} not of corruptible Seed, but incorruptible, by
^{ss} the Word of GOD, which liveth and abideth
^{ss} for ever,^{ss} *1 Pet. i. 22, 23.*

[Q. Are

[Q. Are we to suppose this Change wrought in all baptized Persons?

A. Our Church calls baptized Persons in general *regenerate*; and so did the antient Churches: As they are called *Christians* and *Believers*; and in the Scriptures, *Saints*, *Faithful*, &c. which Words are used on a footing of Charity, and may be so used till we see Cause to alter them, by observing an unsuitable Behaviour.

Q. But do the Scriptures any where ascribe this Change to Baptism?

A. They do; as an *Instrument* or *Means*.

^{ss} Buried with him by Baptism, ^{ss} *Rom. vi. 4.*

^{ss} Buried with him in Baptism, ^{ss} *Colos. ii. 12.*

^{ss} The like Figure whereunto, even Baptism,

^{ss} doth also now save us, ^{ss} *1 Pet. iii. 21.*

Q. Will not such Expressions cause Persons to depend on the outward Ceremony, without attaining what is the Root of the Matter?

A. They may, if misunderstood, but the Scriptures sufficiently guard against this dangerous Error.

Q. How so?

A. In the same Passage where it is said *Baptism does save us*, it is added—^{ss} Not the putting away ^{ss} the Filth of the Flesh, but the Answer of a ^{ss} good Conscience towards God:—To shew us that the outward Sign cannot save, without the Thing signified.

Q. What do you understand by the Words—*the like Figure, &c.*?

A. Noah and his Family were saved by God's Mercy and Goodness; so Believers are saved from perishing in Sin by God's Mercy in CHRIST. The Ark was the *Means* of saving them; so the visible Church is that wherein Men are saved, be-

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ing admitted by Baptism. In the Ark was a graceless Ham, so among them that are baptized are some who have a Name to live, but are dead.]

Q. What if a baptized Person lives in open Sin?

A. We are to judge him to be as far from God's Grace, as if he had never been baptized.

For ^{ss} in JESUS CHRIST neither Circumcision ^{ss} availeth any thing nor Uncircumcision, but ^{ss} Faith which worketh by Love, ^{ss} Gal. v. 6.—
^{ss} but a new Creature, ^{ss} Gal. vi. 15.

Q. What is the Duty of a Person in that Case?

A. The same as if he had been desirous of Baptism, and applying for it.

Q. What is that? “What is required of Persons to be baptized?”

A. “Repentance, whereby they forsake Sin: and Faith, whereby they stedfastly believe the Promises of God, made to them in that Sacrament.”

Q. How do you prove that Repentance should be required of Persons to be baptized?

A. From *Acts* ii. 38. ^{ss} Repent and be baptized ^{ss} ed every one of you in the Name of JESUS ^{ss} CHRIST, for the Remission of Sins.

Q. How does it appear that Faith is necessary?

A. From *Acts* ii. 41. ^{ss} They that gladly received his Word, were baptized?

^{ss} And the Eunuch said, See, here is Water; ^{ss} what doth hinder me to be baptized? And Philip said, If thou believest with all thine Heart, ^{ss} thou mayest, ^{ss} *Acts* viii. 36, 37.

Q. What is Repentance?

A. That Repentance required in order to Baptism, is such an humbling Sense of our Guilt, Misery, and helpless State, as exprestes its Reality by forsaking Sin.

Q. What

Q. What Faith is required in order to Baptism?

A. *A stedfast Belief of the Promises of God made to us in that Sacrament; so as to cause us to depend on receiving them, in God's appointed Way.*

Q. What are those Promises?

A. All the Blessings of the Gospel are received by Faith, and sealed to us in Baptism; particularly our Justification and Sanctification: on which Account it is called "*the washing of Regeneration, and renewing of the HOLY GHOST,*" Tit. iii. 5.

Q. "Why then" (if Repentance and Faith be necessary) "are Infants baptized, when by Reason of their tender Age they cannot perform them?"

A. "Because they promise them both by their Sureties; which Promise, when they come of Age, themselves are bound to perform."

Q. How can Children be bound by Promises made for them in their Infancy?

A. They are bound to those Things (Repentance and Faith) as commanded of God, whether promised for them or not: and without fulfilling these Promises, they cannot be considered in any other View, but as renouncing that Covenant of which Baptism is the Sign and Seal.

"No Man can serve two Masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon," Matt. vi. 24.

[Q. How can their Sureties promise such Things for them?

A. They

A. They can only promise, so far as depends on them; and are thereby obliged to admonish and instruct the Children, or see that they be instructed, in the Nature of that Covenant, of which they have received the Seal; to call upon them to hear Sermons; and bring them to the Bishop to be *Confirmed*.

Q. Is *Confirmation* then a necessary Duty?

A. The principal Thing in it is necessary, when we come to Years of Discretion; namely, a Ratification of our baptismal Vow, and a devoting of ourselves to GOD's Service. The doing this in a public solemn Manner, in the Presence of a Bishop, (who prays for us and blesses us in GOD's Name) has nothing improper in it; and, when properly done, may be a Means of impressing us more deeply with a Sense of the important Transaction, and be blessed of GOD to that End.

Q. What think you of the general Negligence of Godfathers and Godmothers?

A. The same as of a careless Attendance in hearing GOD's Word, Praying, and Communicating. It is a sinful Profanation of GOD's Ordinance.

^{ss} This People draw near with their Mouth, ^{ss} and with their Lips do honour me, but have ^{ss} removed their Heart far from me; and their ^{ss} Fear towards me ^{ss} (such as it is) ^{ss} is taught by ^{ss} the Precept of Men, ^{ss} instead of having a Sense of the divine Presence made on their Hearts by the Power of GOD, *Isai. xxix. 13.*

^{ss} Unto the wicked GOD saith, What hast thou ^{ss} to do to declare my Statutes, or that thou ^{ss} shouldst take my Covenant in thy Mouth? ^{ss}—*Psal. l. 16.*

Q. On

Q. On what Grounds are Infants admitted to Baptism?

A. 1. Because, by GOD's exp^ress Command, Children eight Days old were admitted, by Circumcision, into the same Covenant (in Substance) as they enter into by Baptism. ^{ss} He that is ^{ss} eight Days old shall be circumcised, ^{ss} Gen. xvii.

12. ^{ss} Abraham believed GOD, and it was counted unto him for Righteousness. And he received the Sign of Circumcision, a Seal of the ^{ss} Righteousness of the Faith which he had, being ^{ss} yet uncircumcised: that he might be the Father of all them that believe, though they be ^{ss} not circumcised, that Righteousness might be ^{ss} imputed unto them also, ^{ss} Rom. iv. 3, 11.

^{ss} He that believeth and is baptized, shall be ^{ss} saved, ^{ss} Mark xvi. 16.

2. Children are capable of GOD's Favour, the Thing signified: Therefore we have no Right to exclude them from the Sign.

Q. How does it appear that they are capable of GOD's Favour?

A. Because our LORD commanded them to be brought to him, declared the Kingdom of GOD belonged to such; that all who receive it must receive it as little Children, without any Pretence of Right or Merit, and then actually blessed them.

^{ss} Suffer the little Children to come unto me, ^{ss} and forbid them not, for of such is the Kingdom of Heaven. Verily I say unto you, Whosoever shall not receive the Kingdom of GOD as a little Child, he shall not enter therein. ^{ss} And he took them up in his Arms, put his ^{ss} Hands upon them, and blessed them, ^{ss} Mark x. 13, 14, 15.

Q. Does

Q. Does the Faith of the Parent give Children a Right to Baptism?

A. Properly speaking, no Person has any *Right* to CHRIST and his Salvation. He is given to them that seek him *freely*; and one Part of the Disposition requisite to make us seek him, is a Sense of our having no Claim or Right to any Thing but Condemnation.

“Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son,” *Luke xv. 18, 19.*

Q. How then is it said, *1 Cor. vii. 14.* “The unbelieving Husband is sanctified by the Wife, and the unbelieving Wife is sanctified by the Husband: else were your Children unclean, but now are they holy?”

A. 1. Real Holiness cannot be transmitted; it comes not by *Generation*, but by *Regeneration*. 2. In Point of *Right*, all are on a footing equally unworthy. 3. The only Difference is this, that a believing Parent offers his Child to Baptism; in Consequence of which he becomes *holy*, that is, dedicated to GOD. But where neither of the Parents are Believers, the Child continues *unclean*, that is, not thus dedicated*.

Q. What

* If this Explication be admitted (and I cannot see what Objection can be made to it) the following Points naturally follow from it.

1. That, according to the Judgment of the Apostle, and the Practice of his Time, Children are to be devoted to GOD by Baptism.

2. That their Parents Faith was not their *Title* to Baptism, but the *Cause* of their being presented.

3. That all Pretence of *Right* being set aside (as must be by every one that comes unto GOD through JESUS CHRIST) another Person may as well present a Child as the
the

Q. What do you think was the usual *Manner* of Baptizing in the Apostles Days?

A. In those warm Countries, where Bathings were frequent, they seem *commonly* to have gone into the Water. But we can hardly suppose this to be *always* the Case: as when sick and infirm Persons were baptized, and when St Peter's three Thousand Converts were baptized together; and when the Jailor and all his Family were baptized *"straitway, the same Hour of the Night"* in which he was converted, *Acts xvi. 33.*

Q. Do you think this Circumstance important?

A. I cannot think the Quantity of Water essential; nor whether we are *dipped* in it, or it be *poured* on us; nor whether *part* or the *whole* be washed.

"JESUS answered him, If I wash thee not, thou hast no Part in me. Simon Peter said unto him, Not my Feet only, but also my Hands and my Head. JESUS saith unto him, He that is washed, needeth not, save to wash his Feet, but is clean every whit," John xiii. 8—10.

Q. But the Parent; provided he (the Parent) does not oppose it, and that Person stipulates to undertake for the Child's Christian Education.

And hence, probably, arose the Practice of admitting Godfathers and Godmothers. Sometimes Children had no Parents that owned, or cared for them. Sometimes their Parents were of such bad Life and Conversation, as not to be proper to be admitted to any solemn Ordinance. To remedy these Inconveniencies, and that the Child might not be destitute, in case the Parents died before the Child grew up, Sponsors seem to have been appointed.

Q. But does not the Word (Baptize) signify Dipping?

A. It signifies *washing* in general, whether it be by dipping, pouring on, or sprinkling. Nay it is * used to express Washing in such Circumstances, as cannot reasonably be supposed to be done by *Dipping*.

Q. But does not *Dipping* under Water, and rising up again, better express our being *buried with CHRIST*, and *rising with him to Newness of Life*?

A. This is best expressed by *Dipping*; but then *pouring* on of Water, and *sprinkling*, were Ceremonies used under the Law, to express that putting away the Filth of Sin, which is the great Thing signified in Baptism; and which the Prophets express by this Word.

³³ So shall he *sprinkle* many Nations,³³ *Isai. lii. 15.*

³³ Then will I *sprinkle* clean Water upon you,
³³ and ye shall be clean; from all your Filthiness,
³³ and from all your Idols will I cleanse you. A
³³ new Heart also will I give you,³³ *Ezek. xxxvi. 25, 26.*

³³ Let us draw near with a true Heart, in full
³³ Assurance of Faith, having our Hearts *sprinkled*
³³ from an evil Conscience, and our Bodies washed
³³ with pure Water,³³ *Heb. x. 22.*

* *Mark vii. 4.* " When they come from the Market,
" except they wash (*εαν μὴ ἑαίρωσιν*) they eat not."
So *Luke xi. 38.* " When the Pharisee saw it, he mar-
" velled that he had not first washed before Dinner."

It can hardly be supposed that the Pharisees plunged themselves into the Water before every Meal, or that this Pharisee expected our LORD should do so. Nay, the Pharisee's Custom is expressly said to be *washing the Hands*, *Mark xi. 3.*

SECTION

SECTION XXI.

Of the LORD's Supper.

QUESTION.

“ **W**HY was the Sacrament of the LORD's
“ Supper ordained ? ”

A. “ For the continual Remembrance of the
“ Sacrifice of the Death of CHRIST, and of the
“ Benefits which we receive thereby ? ”

Q. Why is this Ordinance called *The LORD's Supper* ?

A. Because it was instituted by our LORD at Supper-time, the same Night he was betrayed, when he eat the Passover with his Disciples ; in the Place of which it seems intended to succeed, as Baptism does to Circumcision.

^{ss} As they were eating, JESUS took Bread,^{ss}
Matt. xxvi. 26.

^{ss} After the same manner also he took the Cup,
^{ss} when he had supped,^{ss} *1 Cor. xi. 25.*

Q. How does it appear that the Design of the Institution was for the *Remembrance of the Death of CHRIST* ?

A. Because it is said, *Luke xxii. 19.* ^{ss} This is
^{ss} my Body, which was given for you ; this do
^{ss} in Remembrance of me.^{ss} And of the Cup ;
^{ss} This Cup is the New Testament in my Blood,
^{ss} this do ye, as oft as ye drink it, in Remem-
^{ss} brance of me,^{ss} *1 Cor. xi. 25.*

Q. Why

Q. Why do you call CHRIST's Death a *Sacrifice*?

A. Because he offered himself a Sacrifice for the Sins of the World; and was the great Sacrifice, of which all the Sacrifices under the Law were Shadows and Types.

^{ss} He put away Sin by the *Sacrifice* of himself, ^{ss} *Heb. ix. 26.*

^{ss} CHRIST our Passover is *sacrificed* for us, ^{ss} *I Cor. v. 7.*

Q. How long is this Ordinance to continue?

A. Till CHRIST comes to judge the World.

^{ss} As oft as ye eat this Bread, and drink this ^{ss} Cup, ye do shew the LORD's Death till he ^{ss} come, ^{ss} *I Cor. xi. 26.*

Q. "What is the outward Part or Sign of the LORD's Supper?"

A. "Bread and Wine, which the LORD hath ^{ss} commanded to be received."

^{ss} I have received of the LORD, that which also ^{ss} I delivered unto you, that the Lord JESUS, ^{ss} the same Night in which he was betrayed, ^{ss} took Bread; and when he had given Thanks, ^{ss} he brake it, and said, Take, eat; this is my ^{ss} Body, which is broken for you: this do in ^{ss} Remembrance of me, After the same manner ^{ss} also he took the Cup, ^{ss} *I Cor. xi. 23—25.*

Q. "What is the inward Part or Thing signified?"

A. "The Body and Blood of CHRIST, which ^{ss} are verily and indeed taken and received by the ^{ss} Faithful in the LORD's Supper."

Q. What mean you by being *verily* and *indeed* taken?

A. I mean to all the Intents and Purposes for which it was intended.

^{ss} My

^{ss} My Flesh is Meat indeed, and my Blood is
^{ss} Drink indeed,^{ss} *John vi. 55.*

Q. What are these Purposes?

A. The Believer is really a Partaker of CHRIST, and of the Benefits of his Death; and this his Interest herein is sealed in this Ordinance.

^{ss} The Cup of Blessing which we bless, is it
^{ss} not the Communion of the Blood of CHRIST?
^{ss} the Bread which we break, is it not the Com-
^{ss} munion of the Body of CHRIST?^{ss} *I Cor. x. 16.*

Q. "What are the Benefits whereof we are
"Partakers thereby?"

A. "The strengthening and refreshing of our
"Souls, by the Body and Blood of CHRIST, as
"our Bodies are by the Bread and Wine."

Q. May we not be thus *strengthened and re-
freshed* any other Way?

A. Yes: Faith is an actual receiving of CHRIST; eating his Body and drinking his Blood: and by the lively Exercise of Faith, Believers are strengthened in spiritual Life, and are prepared for, as well as intitled to eternal Life.

^{ss} He that believeth on me hath everlasting Life.
^{ss} I am that Bread of Life. Except ye eat the
^{ss} Flesh of the Son of Man, and drink his Blood,
^{ss} ye have no Life in you,^{ss} *John vi. 47, 48, 53.*

Q. Why then is this Benefit so particularly ascribed to the LORD's Supper?

A. Because the same exercise of Faith, which is expressed in preaching the Gospel, by *feeding* on CHRIST, is here represented before our Eyes by the acts of *eating* Bread and *drinking* Wine.

^{ss} I am the living Bread, which came down from
^{ss} Heaven; if any Man eat of this Bread^{ss} (which every true Believer does, living by virtue of his Union with CHRIST)^{ss} he shall live for ever.^{ss}

Q. How

Q. How does this Ordinance contribute to *strengthen and refresh* our Souls?

A. By the divine Blessing on the faithful Receiver, his Faith is strengthened by this Representation of CHRIST's Body broken, and his Blood shed for him; and by receiving, eating, and drinking the Elements, he is assured that CHRIST is willing to be the Food of his Soul, and joined to Him as a Source and Support of spiritual Life, Strength and Consolation.

Q. "What is required of them that come to the LORD's Supper?"

A. "To examine themselves whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life, have a lively Faith in GOD's Mercy through CHRIST; with a thankful Remembrance of his Death; and be in Charity with all Men."

Q. Is such an Examination commanded any where in Scripture?

A. It is, in 1 Cor. xi. 27. "Wherefore, whosoever shall eat this Bread and drink this Cup of the LORD unworthily, shall be guilty of the Body and Blood of the LORD. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the LORD's Body."

Q. Who may be said to eat and drink *unworthily*?

A. 1. They that do it *irreverently*; without considering seriously what they are about: not *discerning the LORD's Body*, not distinguishing it, in their Sentiments and Demeanor, from an ordinary Meal.

2. They

2. They that allow themselves in any sinful Course. For this is so inconsistent with their Professions, as to make all their Prayers, Praises, and Communicating, mere *Hypocrisy* and *Lying*.

3. They that are destitute of what is here mentioned as the Subject of their previous Examination.

^{ss} Bring no more vain Oblations, Incense is an
^{ss} Abomination unto me, the New-moons and
^{ss} Sabbaths, the Calling of Assemblies, I cannot
^{ss} away with, it is Iniquity, even the solemn
^{ss} Meetings. Your New-moons, and your ap-
^{ss} pointed Feasts, my Soul hateth : they are a
^{ss} Trouble unto me ; I am weary to bear them.
^{ss} And when ye spread forth your Hands, I will
^{ss} hide mine Eyes from you : yea, when you
^{ss} make many Prayers, I will not hear : your
^{ss} Hands are full of Blood. Wash ye, make you
^{ss} clean.^{ss} *Isai. i. 13—16.*

Q. What are we to understand by being *guilty of the Body and Blood of CHRIST* ?

A. Guilty of profaning the Ordinance, in which these are represented as given and shed for us ; and by such Contempt ^{ss} crucifying the SON of ^{ss} GOD afresh, and putting him to open Shame,^{ss} while we pretend to honour him.

Q. What is the Danger of such a Conduct ?

A. ^{ss} They eat and drink their own Condem-
^{ss} nation,^{ss} that which (instead of being a Means of Grace) causes them to be esteemed guilty, and punished as such : provoking GOD's Wrath against them, so as to plague them with Sorrows, Diseases, and Death.

^{ss} For this Cause many are weak and sickly
^{ss} among you, and many sleep. But if we would
^{ss} judge ourselves, we should not be ^{ss} (thus)
^{ss} judged.

“ judged. But when we are judged ” (in this manner) “ we are chastened of the LORD, that “ we should not be condemned with the World, ”
1 Cor. xi. 30—32.

Q. What is the first Head of Self-examination required in them that come to the LORD's Supper ?

A. “ Whether they *repent* them truly of their “ former Sins, stedfastly purposing to lead a “ new Life.”

Q. How shall a Man know, whether he truly repents of his former Sins ?

A. By observing whether he *loathes* them, and *condemns* himself for them, with such a Dislike as causes him to lead a new Life.

“ Godly Sorrow worketh Repentance unto Sal-
vation, not to be repented of: —for behold this
self-same Thing, that ye sorrowed after a godly
Sort, what Carefulness it wrought in you ?
yea, what clearing of yourselves ? yea, what
Indignation ? yea, what Fear ? yea, what ve-
hement Desire ? yea, what Zeal ? yea, what
Revenge ? In all Things ye have proved your-
selves to be clear in this Matter.”

Q. What is this *new Life* which is essential to Repentance ?

A. 1. A Life proceeding from a new Principle of Love to God, from a Sense of his having loved us.

“ I live by the Faith of the SON of GOD, who
loved me and gave himself for me, ” Gal. ii. 20.

2. A Life flowing from new Affections, new Joys, new Fears, new Hopes, and expressed in new Actions.

“ That ye put off concerning the former Con-
versation the old Man, which is corrupt accord-
ing

^{ss} ing to the deceitful Lusts; and be renewed in
^{ss} the Spirit of your Mind; and that ye put on the
^{ss} new Man, which, after God, is created in
^{ss} Righteousness and true Holiness,^{ss} *Eph. iv. 22,*
23, 24.

^{ss} If any Man be in CHRIST, he is a new Crea-
^{ss} ture; old Things are passed away, behold all
^{ss} Things are become new,^{ss} *2 Cor. v. 17.*

Q. Must a Man's Life be thus new before he
may Communicate?

A. It should be begun: He must at least *sted-*
fastly purpose it.

Q. How is a Man *enabled* thus to lead a new
Life?

A. The *Root* that produces these Fruits is *Faith*
working by Love. The *Power* is GOD's Grace,
given by the teaching and quickening of the HOLY
SPIRIT, through the Knowledge of GOD as re-
vealed in JESUS CHRIST.

His divine Power ^{ss} hath given unto us all
^{ss} Things that pertain unto Life and Godliness,
^{ss} through the Knowledge of Him, that hath
^{ss} called us unto Glory and Virtue: whereby are
^{ss} given unto us exceeding great and precious Pro-
^{ss} mises; that by these you might be Partakers of
^{ss} the divine Nature; having escaped the Corrup-
^{ss} tion that is in the World through Lust. And
^{ss} besides this, giving all Diligence, add to your
^{ss} Faith, Virtue, &c.^{ss} *2 Pet. i. 3—5.*

^{ss} The Fruit of the SPIRIT is Love, Joy,
^{ss} Peace, Long-suffering, Gentleness, Goodness,
^{ss} Faith, Meekness, Temperance; against such
^{ss} there is no Law. And they that are CHRIST's,
^{ss} have crucified the Flesh, with the Affections
^{ss} and Lusts. If we live in the SPIRIT, let us
^{ss} also walk in the SPIRIT,^{ss} *Gal. v. 22—25.*

Q. What

Q. What else ought Persons to examine themselves about, when they would partake of the LORD's Supper?

A. Whether they "have a lively Faith in GOD's Mercy through CHRIST."

Q. What does this Faith imply which is necessary when we come to the LORD's Supper?

A. 1. It is an high Esteem of CHRIST, and of the Way of Salvation through him.

2. A Dependance on GOD's Mercy, that he will bestow this Salvation on us.

3. An Expectation of receiving some spiritual Blessing in this Way of his Appointment.

"I count all Things but Loss, for the Excellency of the Knowledge of CHRIST JESUS my LORD," *Phil. iii. 8.*

"The Lord JEHOVAH is my Strength and my Song; he also is become my Salvation. Therefore with Joy shall ye draw Water out of the Wells of Salvation," *Isai. xii. 2, 3.*

Q. How does this Faith appear to be necessary?

A. Because it is only by Faith that we receive CHRIST, eat his Body and drink his Blood.

"The Words which I speak unto you they are Spirit, and they are Life," *John vi. 63.*

"Let us draw near—in full assurance of Faith," *Heb. x. 22.*

Q. Why is a thankful Remembrance of CHRIST's Death necessary when we receive the Communion?

A. Because this is a Feast after a Sacrifice; a Feast wherein we commemorate, and rejoice in the Blessing procured by the Sacrifice.

"CHRIST our Passover is sacrificed for us, therefore let us keep the Feast," *1 Cor. v. 8.*

"My Soul shall be joyful in the LORD, it shall rejoice in his Salvation," *Psal. xxxv. 9.*

Q. Why

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Q. Why is *Charity with all Men* needful on this Occasion?

A. Because this is a Feast of Love; where we meet as Children of the same Father, Members of the same Body, joint Partakers of the Effects of divine Love; and animated by Hope of the same Glory. ^{ss} Let us keep the Feast, not with ^{ss} old Leaven, neither with the Leaven of Malice and Wickedness; but with the unleavened ^{ss} Bread of Sincerity and Truth, ^{ss} 1 Cor. v. 8.

^{ss} We being many are one Bread, and one Body; for we are all Partakers of that one Bread, ^{ss} 1 Cor. x. 17.

^{ss} If God so loved us, we ought also to love ^{ss} one another, ^{ss} 1 John iv. 11.

Q. What if, on Examination, a Person find himself unfit in any of these Respects, to attend on this Ordinance?

A. 1. If he comes, he sins by *profaning* God's Ordinance.

^{ss} Now in this that I declare unto you, I praise ^{ss} you not; that you come together not for the ^{ss} better, but for the worse, ^{ss} 1 Cor. xi. 17.

^{ss} If thou bring thy Gift to the Altar, and ^{ss} there rememberest that thy Brother hath ought ^{ss} against thee; leave there thy Gift before the ^{ss} Altar, and go thy Way; first be reconciled to ^{ss} thy Brother, and then come and offer thy Gift. ^{ss} Matt. v. 23, 24.

2. If he continues to absent himself, he sins by neglecting God's Ordinance. Such are the dreadful Consequences of a sinful Course. ^{ss} They ^{ss} continued stedfastly in the Apostles Doctrine ^{ss} and Fellowship, and in breaking of Bread and ^{ss} in Prayer, ^{ss} Acts ii. 42. ^{ss} Despise ye the ^{ss} Church of God? ^{ss} 1 Cor. xi. 22.

^{ss} Having an High Priest over the House of
^{ss} God—Let us hold fast the Profession of our
^{ss} Faith without wavering (for he is faithful that
^{ss} hath promised;) and let us consider one another,
^{ss} to provoke unto Love and good Works: not
^{ss} forsaking the assembling ourselves together, as
^{ss} the manner of some is, ^{ss} *Heb. x. 21, 23, 24, 25.*

Q. What then must a Person in such a Situation do?

A. Let him *repent and believe the Gospel*: that being thus brought into a new State, he may be enabled to serve GOD acceptably; gaining, thro' Faith in JESUS CHRIST, Acceptance for his Person and his Services.

^{ss} Such were some of you; but ye are washed,
^{ss} but ye are sanctified, but ye are justified in the
^{ss} Name of our Lord JESUS CHRIST, and by the
^{ss} SPIRIT of our GOD, ^{ss} *1 Cor. vi. 11.*

^{ss} He shall sit as a Refiner and Purifier of Silver: and he shall purify the Sons of Levi, and
^{ss} purge them as Gold and Silver, that they may
^{ss} offer unto the LORD an Offering in Righteousness, ^{ss} *Mal. iii. 3.*

Q. What if he find himself defective in some Particulars, but grieves and laments his Defects?

A. 1. Let him come with a broken and contrite Heart, the Sacrifice which God will not despise; looking for Acceptance through that great Sacrifice there shewn forth.

^{ss} A bruised Reed shall he not break, and smoking Flax shall he not quench, ^{ss} *Matt. xii. 20.*

2. Let him pray for greater Measures of Grace and spiritual Strength, and seek them in this Way appointed for strengthening and refreshing the Soul.

^{ss} LORD,

³⁵ LORD, I believe, help thou mine Unbelief, ³⁵
Mark ix. 24.

³⁵ Wherefore we receiving a Kingdom which
³⁵ cannot be moved, let us have Grace, whereby
³⁵ we may serve God acceptably with reverence
³⁵ and godly fear, ³⁵ *Heb. xii. 28.*

³⁵ Having therefore these Promises, dearly be-
³⁵ loved, let us cleanse ourselves from all filthi-
³⁵ ness of the Flesh and Spirit, perfecting Holi-
³⁵ ness in the Fear of God, ³⁵ *2 Cor. vii. 1.*



THE

OF THE

OF THE

APPENDIX

TO THE

EXPOSITION

OF THE

CHURCH DOCTRINES

OF THE

SECTION I

That the Scriptures are the Word of God

QUESTION

+++++ O have proved your religious friend-
+++++ Y + gles from the Scriptures: But what Evi-
+++++ dence have you of the divine Authority
+++++ of the Scriptures, that they are indeed
the Word of God?
A. There is an internal and external Evidence
of this important Truth.
Q. What

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A P P E N D I X

T O T H E

E X P O S I T I O N

O F T H E

C H U R C H C A T E C H I S M .



S E C T I O N I .

That the Scriptures are the Word of God.

Q U E S T I O N .

* Y * O U have proved your religious Princi-
* * * ples from the Scriptures : But what Evi-
* * * dence have you of the divine Authority
***** of the Scriptures, that they are indeed
the Word of God ?

A. There is an *external* and *internal* Evidence
of this important Truth.

Q. What is the *external Evidence*?

A. I. I have all the Proof the Nature of the Thing will admit, that the Books of the *New Testament* were written soon after our LORD's Ascension, and by those Persons whose Names they bear. They are all mentioned by very early Writers; and acknowledged by those, who differed in Judgment about the Things contained in them.

2. Both the Preachers, and the Writers of the *Facts* therein recorded, shew that they *could not be deceived themselves*; because they relate what they had themselves seen and heard.

3. They prove their *Veracity*, by exposing themselves to all sorts of Sufferings by their Testimony, and at last confirming it by their Deaths.

4. The *Facts* recorded in the *New Testament*, being thus established, give an Attestation to the divine Authority of the *Doctrines*, which they were wrought to confirm; being such miraculous Works as no Man could do, unless God was with him.

55 The Works that I do in my Father's Name, 55 bear Witness of me, 55 *John x. 25.*

55 We know that thou art a Teacher come 55 from God: for no Man can do these Miracles 55 that thou doest, except God be with him, 55 *John iii. 2.*

55 They went forth and preached every where, 55 the LORD working with them, and confirming 55 the Word, with Signs following, 55 *Mark xvi. 23.*

Q. What *external Evidence* have you of the divine Authority of the Books of the *Old Testament*?

A. I. Before our LORD appeared in our Nature these were collected into one Volume, and translated

translated into different Languages: as appears by undisputed Evidence of Christians and Jews.

2. These (under the general Name of *The Scriptures*) are declared to be written by divine Inspiration, by our LORD and the Writers of the New Testament. Who, besides this general Attestation, expressly cite many Passages from almost every Book.

" Search the Scriptures, for in them ye think
" ye have eternal Life, and they are they which
" testify of me," *John v. 39.*

" They have Moses and the Prophets, let
" them hear them," *Luke xvi. 29.*

" All Scripture is given by Inspiration of God,"
2 *Tim. iii. 16.*

" The Prophecy came not in old Time by the
" Will of Man, but holy Men of God spake
" as they were moved by the HOLY GHOST,"

2 *Pet. i. 21.*
" Unto them " (the Jews) " were committed
" the Oracles of God," *Rom. iii. 2.*

Q. What mean you by the *internal Evidence* of the divine Authority of the Holy Scriptures?

A. Such Proofs as the Writings themselves give, that none but God could be the Author of them.

Q. What are these Proofs?

A. They arise, 1. From the Tendency of the Whole. 2. The Harmony of the different Parts. 3. And that peculiar Discovery of their divine Excellency, made to them that have a spiritual Discernment, by their love of the Truth.

Q. What is this general Tendency of the Scripture Doctrines.

A. The Scriptures teach us,
1. The Estate in which Man was originally created, perfect and upright.

2. That *he is now* a sinful helpless Creature; and how this Fall was occasioned.

3. What *he must be*; namely, pardoned and holy.

4. *How this Change is produced*: The Effect of GOD's free Mercy, through Faith in JESUS CHRIST, and by the sanctifying Grace of the HOLY SPIRIT.

5. *The Effect of all*: Peace in believing here, and Happiness hereafter.

Q. How does it appear from the *nature of these Doctrines* that they are of divine Original?

A. Because such a System never did, or could enter into the Heart of any Man, not taught of GOD.

Q. How is that known?

A. That it never *did*, is plain from the Writings of the most learned Philosophers. That it never *could*, seems evident from the mysterious Nature of the Things themselves. And that mere untaught, unhumbled Man, *would* not (if he could) make known these Truths (tending to abase human Pride, and give unto GOD only the Glory of Man's Salvation) appears from the Dislike the carnal Mind has to them, and its Proneness to explain them away; until its Enmity is subdued, and its Blindness removed by divine Grace.

^{ss} We speak the Wisdom of GOD in a Mystery, ^{ss} which none of the Princes of the World knew; ^{ss} but, as it is written, Eye hath not seen, nor ^{ss} Ear heard, neither have entered into the Heart ^{ss} of Man, the Things which GOD hath prepared for them that love him. But GOD hath ^{ss} revealed them to us by his SPIRIT,—that we ^{ss} might know the Things which are freely given ^{ss} to us of GOD, ^{ss} 1 Cor. ii. 7, 8, 9, 10, 12.

^{ss} The Preaching of the Cross is to them that ^{ss} perish,

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" perish, Foolishness, but to them that are saved,
 " it is the Power of God," 1 Cor. i. 18.

Q. How do the different Parts of Scripture compared together prove their divine Inspiration?

A. That none but God could be the Author of the Bible, is evident from the Harmony of the different Writers in different Ages; all united to illustrate and confirm each other.

1. What the Prophets *foretel*, the Writers of the New Testament record to have *actually come to pass*. The Prophets could not so minutely describe distant Events, unless taught of God: and the Historians assert that the Facts answering to these Prophecies, did come to pass, at a Time when the Memory of them were fresh in Mens Minds.

2. The whole System of Redemption is obscurely mentioned at first, then more particularly described by succeeding Prophets, and at last fully revealed by CHRIST and his Apostles, in a Succession of Writings of 1500 Years.

Q. But are there no *Inconsistencies* between different Parts of Scripture, and different Dispensations?

A. None, when rightly understood. These different Dispensations sweetly harmonize. The moral Law, by its Strictness and Curse, shews the need of Salvation by Grace. The ceremonial Law shadows forth the Redemption by the Blood of CHRIST; and is explained in its various Ordinances (as Shadows of good Things to come) by the Gospel.

" The Law having a Shadow of good Things
 " to come," Heb. x. 1.

" The Law made nothing perfect, but the
 " bringing

bringing in of a better Hope did; by the which we draw nigh unto God," *Heb. vii. 19.*

It is not possible, that the Blood of Bulls and of Goats should take away Sins.—We are sanctified thro' the Offering of JESUS CHRIST once for all," *Heb. x. 4, 10.*

Q. What mean you by that *peculiar* Discovery, of the divine Authority of the Holy Scriptures, made to them that have a *spiritual Discernment*?

A. This is partly the Effect of that *Illumination* by God's Spirit given to real Believers in general, partly is produced by *Use* and *Experience*.

Q. Is any such *Teaching* spoken of in Scripture as the Portion of the *godly* in general?

A. It is. St Paul prayeth for the Colossians in general, "that they might be filled with the Knowledge of God's Will, in all Wisdom and spiritual Understanding," *Colos. i. 9.* and for the Ephesians, "that God might give them the Spirit of Wisdom and Revelation, in the Knowledge of him, the Eyes of their Understanding being enlightened," *Eph. i. 17, 18.* This Jeremiah foretels should be the Portion of the Godly in general in the gospel Days: Chap. xxxi 33. "I will put my Law in their inward Parts, and write it in their Hearts." And the Apostle shews the Necessity of this Teaching in order to discern the Truth and Excellency of God's Word, 1 *Cor. ii. 14.* "The natural Man receiveth not the Things of the SPIRIT of GOD; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual, discerneth all Things."

Q. Is not this pretending to Inspiration?

A. Yes; such Inspiration as David prayed for, when

when he so often repeats these Words, "*Teach me thy Statutes;*" Psal. cxix. 26, 64, 68, 124, 135. and such as our Church teaches us to pray for; "Cleanse the Thoughts of our Hearts by the Inspiration of thy holy SPIRIT." *Com. Serv.*

"Grant that thy holy SPIRIT may in all Things direct and rule our Hearts." *Collect for the Nineteenth Sunday after Trinity.*

"Grant us, by the same SPIRIT, to have a right Judgment in all Things." *for Whitsunday.*

"Grant that we may in such wise hear the Scriptures, read, mark, learn, and inwardly digest them, that we may embrace," &c. *for the Second Sunday in Advent.*

Q. How does Use and Experience enable some Men to see a divine Excellency in the Scriptures, unperceived by others?

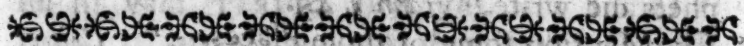
A. As they that are skilled and practised in Music, Painting, and other Arts, discern Beauties, which others overlook, and have a Taste and Relish for those Things which others are Strangers to.

Q. What Scripture Truths in particular do such Persons relish, and discern their divine Original?

A. The experienced Believer finds in himself that corrupt Body of Sin, which the Scriptures describe and trace to its Origin. He discovers an Excellency in CHRIST and his Salvation, as a Remedy for the Disorder he feels in himself. He tastes and sees that the LORD is gracious, in that Rest and Peace he experiences in believing.

— "Those who were once enlightened, and have tasted of the heavenly Gift, and were made Partakers of the HOLY GHOST, and have

⁵⁵ have tasted the good Word of God, and the
⁵⁵ Powers of the World to come,—⁵⁵ *Heb. vi. 4, 5.*
⁵⁵ If so be ye have tasted that the LORD is
 gracious," *1 Pet. ii. 3.*



SECTION II.

That Jesus is the CHRIST, or promised

MESSIAH.

QUESTION.

HOW does it appear that JESUS is the CHRIST,
 or MESSIAH promised in the Old Testa-
 ment?

A. He declared himself to be so, and proved
 the Truth of his Assertion, by fully answering
 the *Prophecies* concerning the MESSIAH; and by
 such *Miracles* as plainly shewed that God bore
 Witness to the Truths which he declared.

Q. Did the Jews expect the MESSIAH at the
 Time our LORD appeared?

A. They did. ⁵⁵ Andrew saith unto him, We
⁵⁵ have found the MESSIAH, which is, being in-
⁵⁵ terpreted, the CHRIST, ⁵⁵ *John i. 41.*

⁵⁵ The Woman saith unto him, I know that
⁵⁵ MESSIAH cometh, which is called CHRIST:
⁵⁵ when he is come, he will tell us all Things.
⁵⁵ JESUS saith unto her, I, that speak unto thee,
⁵⁵ am he, ⁵⁵ *John iv. 25, 26.*

Q. On what was this Expectation founded?

A. On some Prophecies describing the Time
 of his Appearance.

Q. Is

Q. Is CHRIST any where spoken of in the Books of Moses?

A. " So the Jews reckoned. " Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the Law, and the Prophets did write, " *Jahn* i. 45.

Q. Mention some of those Places.

A. 1. Immediately after the Fall, GOD promises a *Seed of the Woman* that should destroy that Power which the Tempter had gained over Mankind, though not without suffering in the Conflict.

" It shall bruise thy " (the Serpent's) " Head, " and thou shalt bruise his Heel, " *Gen.* iii. 15.

2. The next Promise was made to Abraham : " In thee shall all the Families of the Earth be blessed, " *Gen.* xii. 3.

3. This Promise was explained to belong to his *Seed* or Posterity, *Gen.* xxii. 18. and was renewed to Isaac, *Gen.* xxvi. 24. and again to Jacob, *Gen.* xxviii. 14.

4. Jacob, when dying, prophesied that this promised Seed should be of the *Tribe of Judah* ; saying, " The Scepter shall not depart from Judah, nor a Lawgiver from between his Feet " (They shall not cease to be a People with Laws and some Power of their own) " until Shiloh come, " *Gen.* xlix. 10.

5. Moses told the People of Israel : " The LORD thy GOD will raise up unto thee a Prophet, from the midst of thee, of thy Brethren, like unto me, unto him ye shall hearken. And it shall come to pass " (saith the LORD) " that whosoever shall not hearken unto my Words, which he shall speak in my Name, I will require it of him, " *Deut.* xviii. 15, 19.

6. Balaam.

6. Balaam also prophesied darkly, of one whom he saw at a Distance, as "a Star that should come out of Jacob, and a Scepter out of Israel," *Numb. xxiv. 17.*

Agreeably to these Prophecies, 2. CHRIST was descended from Abraham, 4. and of the Tribe of Judah, a little before the Jews ceased to have a distinct Government, and to live under their own Laws: which the other ten Tribes had ceased to do long before. 5. He was also, *like Moses*, a Law-giver, and the Author of an entire Body of instituted Religion. 6. He came to enlighten the World by his Word and SPIRIT, as a star, (or rather, as the Sun, which seen at an immense Distance appears but as a Star) and to rule it with "a Scepter of Righteousness, which is the Scepter of his Kingdom," *Heb. i. 18.*

Q. Do not the Prophets also speak of CHRIST?

A. The Prophet Isaiah gives yet more express Predictions concerning him.

1. Being sent to quiet the Fears of Ahaz, and assure him, that his Enemy should be destroyed before the Child, which he was commanded to take with him, (*Is. vii. 3.*) should "know to refuse the Evil, and choose the Good;" he introduceth this Promise of a temporal Deliverance with that of a great Deliverer, who should be IMMANUEL (God vested with human Nature) and born of a Virgin. "Behold, a Virgin shall conceive, and bear a Son, and shall call his Name IMMANUEL," *Isa. vii. 14.*

2. As Jacob had limited the Messiah to the Tribe of Judah, Isaiah declares he should be "a Branch coming forth from Jesse" the Father of David, that he should be "full of the SPIRIT of the LORD," and "satiate the Earth with the

" Rod

"Rod of his Mouth;" subduing the People by the Preaching of the Gospel; that he should subdue the vile Affections of Men by his powerful Grace, so as for "the Wolf to dwell with the Lamb, and the Leopard to lie down with the Kid;" and that his Kingdom should not be confined to one People, but to him "shall the Gentiles seek, and his Rest" (that Rest and Peace which he would give) "should be glorious,"

Isa. xi. 1, 2—10.

3. In another Place he speaks of him as "God," coming with Vengeance on his Enemies, and "with a Recompence" to save his People; and enumerates some of his Miracles: "Then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped; then shall the lame Man leap as an Hart, and the Tongue of the Dumb shall sing," *Isa. xxxv. 4, 5, 6.*

4. Again, he sets forth his meek and lowly Character. "He shall bring forth Judgment to the Gentiles," but not as a mighty Warrior, nor with Violence. "He shall not cry, nor lift up, nor cause his Voice to be heard in the Street. He was to be given for a Covenant of the People, for a Light of the Gentiles, to open the blind Eyes by his Instructions, to bring out the Prisoners from the Prison" by Forgiveness of Sins, "and them that sit in Darkness" (of Ignorance or Despair) "out of the Prison-house." *Isa. xlii. 1, 2, 6, 7.*

5. There is a whole Chapter, in the same Prophet, setting forth the small Number of those that should receive his Word; describing his mean Appearance, as "a Man of Sorrows and acquainted with Grief;" shewing the Cause of his Sufferings, as "wounded for our Transgressions and bruised" for

" for our Iniquities : " and setting forth the manner in which he should bear them, being " brought " as a Lamb to the Slaughter, and as a Sheep " before her Shearers is dumb, so he openeth " not his Mouth. " His Death is there spoken of, and the Cause of it ; " he was cut off out of the " Land of the Living : for the Transgression of " my People was he stricken ". His Companions in Death, and the Proprietor of his Grave are not omitted ; and the Success of his Undertaking fully declared ; " When his Soul shall " make an Offering for Sin, he shall see his Seed, " he shall prolong his Days, and the Pleasure of " the LORD shall prosper in his Hand, &c. " *Isa.* liii. *throughout.*

6. Towards the close of the Prophecy it is declared, that *Priests* and *Levites* should be taken from among the Gentiles ; which is asserting the End of the Mosaical Dispensation.

" They shall declare my Glory among the " Gentiles, and I will also take of them for Priests " and for Levites, saith the LORD, " *Isa.* lxvi. 19, 21.

Q. Do not the other Prophets speak of CHRIST also ?

A. Very frequently.

1. *Jeremiah* renews the Promise, that he should be of the Family of *David*, and gives him a Name which no Creature can be entitled to, JEHOVAH OUR RIGHTEOUSNESS. For none but CHRIST is JEHOVAH, none but he is the Righteousness of his People ; under whose Protection " Israel, and " Judah, the Subjects of his Kingdom of Grace, " prosper and dwell safely, " *Jer.* xxiii. 5, 6.

2. The same Prophet gives a large Account of " a new Covenant ; " of which the two great Benefits

nefits were to be *Sanctification*. "I will put my
" Law in their inward Parts, and write it in their
" Hearts." And *Justification*; "I will forgive
" their Iniquity, and will remember their Sin no
" more," *Jer. xxxi. 31—34.*

3. The same Privileges of the new Covenant
are promised by Ezekiel, under the Expressions of
sprinkling clean Water, cleansing the People from
their Filthiness, giving them a new Heart, and putt-
ing GOD'S SPIRIT within them, Ezek. xxxvi. 25,
26, 27.

4. *Daniel* specifies the number of Years for the
coming of CHRIST; and the final Destruction of
the City and Sanctuary were then to follow.

"Seventy Weeks" (seventy times seven, that
is 490 Years) "are determined upon thy People,
" and upon thy holy City, to finish the Trans-
" gression, and to make an end of Sins, and to
" make Reconciliation for Iniquity, and to bring
" in everlasting Righteousness, and to seal up
" the Vision and Prophecy, and to anoint the
" most Holy. And after threescore and two Weeks
" shall MESSIAH be cut off, but not for himself;
" and the People of the Prince that shall come,
" shall destroy the City and the Sanctuary," *Dan.*
ix. 24, 26.

5. *Joel* prophesied of an extraordinary effu-
sion of the Gifts of the HOLY SPIRIT, before
the great and terrible Day of the LORD; that is,
the final Destruction of *Jerusalem*; such as the
pouring out of the SPIRIT on the Day of Pente-
cost, and since, has fully verified, *Joel ii. 28, 29.*

6. *Micah* fixes the Place of the Saviour's Birth
to be at *Bethlehem*: "Thou *Bethlehem Ephratah,*
" though thou be little among the thousands of
" *Judah,* yet out of thee shall He come forth unto
" me,

" me, that is to be Ruler in *Israel*; whose goings
 " forth have been from of old, from everlasting,"
Micah v. 2.

6. *Haggai*, to encourage those that were troubled at the Meanness of the Temple, which they had built after their Return from the Captivity, assures them that it should have a Glory superior to that of the former Temple, wherein were the Ark and visible Glory of the Cloud between the Cherubim. Which Promise could be verified only by the Appearance of the MESSIAH in it: Consequently he must appear while the second Temple was standing.

" The Desire of all Nations shall come, and I
 " will fill this House with Glory, saith the LORD
 " of Hosts. The Glory of this latter House shall
 " (hereby) " be greater than of the former, saith the
 " LORD of Hosts: and in this House will I give
 " Peace " (publish the Gospel of Peace) " saith
 " the LORD of Hosts," *Hag.* ii. 7, 9.

7. *Zechariah* prophesied, that their King (by whom they understood the Messiah) should make his Entrance, not with royal Pomp, but riding on an Ass; yet that his coming should be matter of great Joy, because he brought Salvation.

" Rejoice greatly, O Daughter of Zion, shout,
 " O Daughter of *Jerusalem*; behold, thy King
 " cometh unto Thee: He is just, and having Sal-
 " vation, lowly, and riding upon an Ass, and upon
 " a Colt, the Fole of an Ass," *Zech.* ix. 9.

8. *Malachi* tells the People, " the Lord whom
 " ye seek, shall suddenly come to his Temple;
 " even the Messenger of the Covenant, whom ye
 " delight in." He describes the Effect of his coming, to be like that of a *Refiner's Fire*, separating the Silver for Use, and consuming baser Metals.

Now

Now no Prophet appeared during the second Temple, but CHRIST, to whom these Words can at all be applied. He indeed gathered Believers by the Gospel, purified them from their Dross, and gave up the unbelieving Jews to a terrible Destruction, and a still more terrible Fire is prepared for the Impenitent and Unbelieving hereafter. The same Prophet adds, that a Messenger should go before, and prepare the Way for CHRIST: which John Baptist did, by preaching Repentance with Success.

“ Behold, I send my Messenger, and he shall
“ prepare my Way before me,” *Mal. iii. 1, 2, 3.*

Q. Is there nothing in the Book of *Psalms* concerning CHRIST?

A. There are several Passages applicable to none but him. 1. “ Thou art my Son, this Day have
“ I begotten thee. Ask of me, and I will give thee
“ the Heathen for thine Inheritance, and the
“ uttermost Parts of the Earth for thy Possession.
“ Kiss the SON, lest he be angry, and ye perish
“ from the Way, when his Wrath be kindled
“ but a little: Blessed are all they that put their
“ Trust in him,” *Pf. ii. 7, 8, 12.*

2. “ Thou wilt not leave my Soul in Hell;
“ neither wilt thou suffer thine holy One to see
“ Corruption,” *Pf. xvi. 10.*

3. “ They shoot out the Lip, they shake the
“ Head, saying; He trusted in the LORD, that he
“ would deliver him; let him deliver him, seeing
“ he delighted in him. The Assembly of the
“ Wicked have inclosed me; they pierced my
“ Hands and my Feet. I may tell all my Bones;
“ they look and stare upon me. They part my
“ Garments among them, and cast Lots upon
“ my Vesture,” *Pfal. xxii. 7, 8, 16, 17, 18.*

“ Thou

4. "Thou art fairer" (more excellent and glorious) "than the Children of Men: Grace is poured into thy Lips: therefore God hath blessed thee for ever. Thine Arrows are sharp, whereby thy People" (made willingly obedient in the Day of thy Power) "fall under thee. Thy Throne, O God, is for ever and ever: the Scepter of thy Kingdom is a right Scepter," *Psal. xlv. 2, 5, 6.*

5. "Sit thou on my right Hand, until I make thine Enemies thy Footstool. Thou art a Priest for ever after the Order of *Melchisedek*," *Psal. cx. 1, 4.*

Q. How do you know that these Prophecies belong to CHRIST?

A. That they *may* be applied to him, appears from his History, as recorded by the Evangelists. That they really *do* belong to him, and no other, is certain from hence, that the Writers that make this Application, profess themselves divinely inspired, and therefore are sure Interpreters of inspired Writings: and the Truth of this their Assertion they prove by *miraculous Works*.

Q. You mentioned *Miracles* as a *second* Evidence that JESUS is the CHRIST. How do they prove it?

A. 1. The Works, which JESUS did in Confirmation of his Doctrine, and as Proofs of his being the promised MESSIAH, were real Miracles, that is, such Works as exceeded all human Power.

2. These were not wrought by the Devil or evil Angels; therefore can be attributed only to God, or good Angels acting under his Direction.

3. Such Miracles, wrought by God's Power, are clear Evidences that the Person working them is sent of God, and that the Doctrines, in confirmation

firmation of which they are done, are indeed the truth.

Q. Did JESUS ever say that he was the CHRIST?

A. To the Woman that said "Messiah cometh," he answered, "I that speak to thee am he," *John* iv. 26. To the Man born blind, that asked, who the Son of GOD was, "he said, Thou hast both seen him, and it is he that talketh with thee," *John* ix. 37. When *Peter* said, "Thou art CHRIST, the Son of the living GOD;" *Jesus* pronounced him blessed, *Matt.* xvi. 17. That JESUS was the CHRIST, was the chief Thing the Apostles declared, confirming their Word by miraculous Works.

Q. How does it appear that the Works wrought by our LORD and his Apostles in Confirmation of this, and their other Declarations, were such as exceeded all human Power?

A. From the Nature of the Works themselves; such as curing Diseases with a Word; feeding thousands with a few Loaves, raising the Dead, and the like. All which were done frequently, and openly, before Friends and Enemies.

"Go and shew *John* these Things which ye do hear and see; the Blind receive their Sight, and the Lame walk, the Lepers are cleansed, and the Deaf hear, the Dead are raised up," *Matt.* xi. 4, 5.

Q. Might not these Works be done by the Power of evil Spirits?

A. The Doctrines, which *Jesus* taught and confirmed by these Works, are such as *Satan* cannot be supposed to desire to have propagated: Being such as promote Holiness, the glory of GOD, and the Salvation of Men. The Doctrines are plainly of GOD; it is therefore absurd to suppose the

the Miracles wrought to confirm them, could be from any other.

" Every Kingdom divided against itself, is brought to Desolation. If Satan cast out Satan, he is divided against himself; how shall then his Kingdom stand? But if I cast out Devils by the SPIRIT of GOD, then the Kingdom of GOD is come unto you," *Matt. xii. 25, 26, 28.*

Q. Supposing the Miracles to be wrought by the Power of GOD, How does it follow from hence, that the Person doing them is sent from GOD? and that the Doctrines taught by such Person, are agreeable to the Will of GOD?

A. Because to suppose otherwise, would be to suppose that the GOD of Truth, who by these miraculous works expresses his Approbation, would set the great Seal of Heaven in Confirmation of a Lie; which is the greatest Absurdity.

Q. What is there else recorded in Scripture concerning our LORD (besides the Miracles already mentioned) that shews that GOD was with him, approving and bearing witness to what he taught and said?

A. 1. He was owned of GOD, and the People commanded to hear him, by a Voice from Heaven, *Matt. iii. 17. xvii. 5. John xii. 28.* 2. He empowered his Disciples to work Miracles in his Name. 3. He raised himself from the Dead, according to his Promise. 4. He ascended visibly into Heaven. 5. And sent forth the HOLY SPIRIT to be with his People "always, even to the end of the " World," *Matt. xxviii. 20.*



SECTION

SECTION III.

Of GOD the FATHER, SON, and HOLY
GHOST.

QUESTION.

FROM whence do Men receive their Notions
of the Being and Perfections of GOD?

A. At first they generally learn these (as they
do their other religious Opinions) by hearing them
from others.

Q. What is the Consequence of this Way of
Learning?

A. It is generally attended with two bad Ef-
fects, 1. The Principles thus received (until they
are established on a better Foundation) make lit-
tle or no Impression on their Hearts and Lives. 2.
They are attended with all the Errors of their
Teachers.

Q. Is this such an Objection to this Way of
Learning, as to make it reasonable to neglect it?

A. By no Means. This traditionary Instruc-
tion from others, should be esteemed as a great
Mercy of Providence, and is the only Way in
which Children and ignorant Persons can get
religious Knowledge. But though all begin here,
they should not end here.

"Train up a Child in the Way he should go,"
Prov. xxii. 6.

"Bring them up in the Nurture and Admoni-
tion of the Lord," *Eph.* vi. 4.

"When

" When I call to remembrance the unfeigned
 " Faith that is in thee, which dwelt first in thy
 " Grandmother *Lois*, and thy Mother *Eunice*, and
 " I am persuaded that in thee also," *2 Tim. i. 5.*

Q. How may we come to know God in a more rational Way?

A. From the Works of Creation and Providence, we may be assured of his *Being*, and in them discern Proofs of his *Wisdom, Power* and *Goodness*.

" The invisible Things of him, from the Creation
 " of the World, are clearly seen, being understood
 " by the Things that are made, even his eternal
 " Power and Godhead," *Rom. i. 20.*

Q. In what manner may we raise our Conceptions of the divine Perfections, so as to think properly of God?

A. The Way usually recommended is this: As our Souls were created after God's Image, we are directed to observe what is *good* and *excellent* in them; and then ascribe these excellencies to God, with the Addition of *Infinite*.

Q. Give some Instances.

A. We observe (or at least suppose) in the human Soul, a measure of *Knowledge, Goodness, Power, &c.* And hence consider the Author of our Being as *infinitely wise, good, just, almighty*, and the like.

Q. Is this a just and proper Way of forming our Conceptions of Almighty God?

A. So far as our Reason is not perverted by corrupt Affections, we judge aright: But where these prevail, we fall into fatal Errors.

Q. How did the unenlightened Heathens succeed in forming their Conceptions of the supreme Being?

A. 1. A few, whose Reason seemed less enslaved by Passions, spoke many Things worthily of God; yet

yet even they came short of just Conceptions. Such as they had also were *unsteady*, as the workings of Imagination, rather than of Judgment; so as to be inconsistent with themselves.

2. Others, according as different Passions prevailed (such as Anger, Revenge, carnal Affections, and the like) were hereby led to ascribe their own Dispositions to their Gods; and spoke of them as delighting in Wars, Cruelty, and Uncleanneſs.

^{ss} Thou thoughtest that I was altogether such an one as thyself, ^{ss} *Pſ* l. 21.

^{ss} They became Vain in their Imaginations, ^{ss} and their foolish Heart was darkened, ^{ss} *Rom.* i. 21.

3. These wrong Conceptions of God encouraged them to indulge their own Lusts, as what would make them more like, and consequently more acceptable to him they served.

^{ss} Who changed the Truth of God into a lie—
^{ss} For this Cause God gave them up to vile Affec-
^{ss} tions, ^{ss} *Rom.* i. 25, 26.

Q. Are Men still liable to these fatal Errors?

A. The Light brought into the World by the Gospel is a great Restraint on gross Excesses, even in them that are not prevailingly governed by the Power of divine Grace. But still a Love of Sin blinds the Understanding in the Knowledge of God*; and Ignorance of his glorious Perfections encourages them in Sin.

^{ss} As

* Hence arise the Objections, which Men, living under the Dominion of some habitual Sin, make to that Display of God's Holiness and Hatred of Sin, found in some of the historical Parts of the Bible. They, being used themselves to the Practice of Sin, and loving it, cannot be induced to think it deserves such Punishment, as the Destruction of the old World, the Extirpa-

^{ss} As they did not like to retain God in their
^{ss} Knowledge, God gave them over to a repro-
^{ss} bate Mind, to do those Things which are not
^{ss} convenient: Being filled with all unrighteous-
^{ss} ness, fornication, ^{ss} &c. *Rom. i. 28, 29.*

Q. What are we to learn from hence?

A. 1. That, if Man had continued in Inno-
 cency, he would have had, within himself, a
 Light to know, and love, and serve God ac-
 ceptably.

2. But as this Knowledge and Love of God
 is defaced by sinful Affections, we now stand in
 need of other Teaching in order to know and
 serve God aright.

Q. Is there any other Way of knowing God
 provided for us?

A. Yes: God hath revealed himself to us by
 his SON: The Substance of this Revelation is
 contained in the Scriptures: and this is made
 effectual in them that believe by the inward teach-
 ing of the HOLY SPIRIT.

Q. How is God revealed in the Scriptures?

A. The divine Perfections are there declared;
 and the actual Exercise of them displayed, in the
 historical Accounts of God's Dealings with Man-
 kind.

Q. What do we learn in particular concerning
 God in the Holy Scriptures?

A. 1. That there is but *one* God. ^{ss} The LORD
^{ss} our GOD is one LORD, ^{ss} *Deut. vi. 4.*

2. That
 tion of the idolatrous Canaanites, and the like. There-
 fore their Heart rises against God as *severe*; or they are
 led to disbelieve that he did thus punish Sin. The for-
 mer is Hatred of God, the latter Infidelity.

APPENDIX.

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2. That he is a Spirit. " God is a Spirit, *John* iv. 24. " Whom no Man hath seen, nor can see," *1 Tim.* vi. 16.

3. That he is the Creator of all things. " The LORD hath made all Things for himself," *Prov.* xvi. 4.

4. And the Preserver of all. " In whose Hand is the Soul of every living Thing and the Breath of all Mankind," *Job* xii. 10.

5. God is eternal. " Who only hath Immortality," *1 Tim.* vi. 16.

6. Unchangeable. " With whom is no Variableness, neither Shadow of Turning," *Jam.* i. 17.

7. Present every where. " He filleth all in all," *Eph.* i. 23. " Do not I fill Heaven and Earth? saith the Lord," *Jer.* xxiii. 24.

8. God is infinite in Wisdom. " The only wise God," *1 Tim.* i. 17.

9. In Knowledge. " A God of Knowledge," *1 Sam.* ii. 3. " Thou, LORD, which knowest the Hearts of all Men," *Acts* i. 24.

10. In Power. " In the LORD JEHOVAH is everlasting Strength," *Isa.* xxvi. 4.

11. He is perfectly holy. " Holy, holy, holy is the LORD of Hosts," *Isa.* vi. 3.

12. Just. " He is a just God," *Isa.* xvi. 21. " and exerciseth Judgment in the Earth," *Jer.* ix. 24.

13. And true. " Just and true are thy Ways, Thou King of Saints," *Rev.* xv. 3. " His Words are true," *2 Sam.* vii. 28.

14. He is good to all. " He is good to all, and his Mercies are over all his Works," *Pf.* cxlv. 9.

15. Merciful to the Wicked when they Repent. " Turn yourselves from all your Transgressions;

³⁶ so Iniquity shall not be your Ruin, *Ezek. xviii.*

^{30.}

16. *Longsuffering* till they repent. ³⁵ Long-
³⁵ suffering, full of Compassion; slow to Anger,
³⁵ not willing that any should perish; but that all
³⁵ should come to repentance, ³⁵ *Psal. lxxxvi. 15.*
Joel ii. 13. 1 Pet. iii. 9.

17. *Gracious* to the Godly. ³⁵ The LORD
³⁵ taketh Pleasure in them that fear him, ³⁵ *Psal.*
cxlvii. 11.

18. He is *Incomprehensible* ³⁵ Touching the
³⁵ ALMIGHTY, we cannot find him out, ³⁵ *Job*
xxxvii. 23. 1 ³⁵ His Greatness is unsearchable. ³⁵
Psal. cxlv. 3.

Q How are the Attributes of GOD farther displayed in the *historical* Parts of the Bible?

A. In the same Manner as we see more of any Person, in the History of his Words and Actions, than in any Description of him.

1. When we read of his *Judgments* on the old World, *Sodom*, the *Canaanites*, and other wicked Nations, we have an awful View of his *Justice*, as the sovereign Ruler of the World.

2. In the Desolations he frequently brought on the *Israelites* by various Ways, and the Distresses which particular Persons brought on themselves by their Sins; we learn to adore his Holiness, who hath appointed Sorrow to be the constant Attendant on Sin.

3. In his restoring Peace and Consolation to such afflicted Persons, we see his *Mercy* and *Goodness*.

4 But especially, in the Redemption of the World by JESUS CHRIST, all his Perfections are displayed. Unsearchable *Wisdom* in providing such Salvation; *Goodness* in bestowing it; *Power* in overcoming

overcoming all Difficulties; *Mercy* to wretched Sinners; *Love* to them that repent and believe; and *Faithfulness* in accomplishing the Glorious Work, agreeable to his Promise, though it seemed to be long delayed.

This is "the Light of the Knowledge of the
" Glory of GOD in the Face of JESUS CHRIST,"
2 Cor. iv. 6.

With respect to this Display of the divine Perfections, our LORD saith, "I have glorified thee on
" the Earth; I have finished the Work which thou
" gavest me to do," *John* xvii. 4.

Q. What is the Reason, that the World sees not the Excellency of the Divine Perfections thus displayed; but are rather offended with the Accounts of them?

A. Because, instead of coming to GOD's Word to learn the Glories of the divine Character, they form erroneous Conceptions of GOD, out of their own Minds blinded by Sin, or receive them from others: and then dislike the Ways and Works of GOD, because he doeth contrary to what they foolishly imagine he should have done.

They "walk in the Vanity of their Mind, having the Understanding darkened, being alienated
" from the Life of GOD, through the Ignorance
" that is in them," *Eph.* iv. 18.

"The Light shineth in Darkness, and the
" Darkness comprehended it not," *John* i. 5.

Q. What do the Scriptures teach us concerning the SON of GOD?

A. They speak of him under a threefold Character; 1. As *GOD*. 2. As *Man*. 3. As *Mediator*.

Q. What do the Scriptures contain concerning the divine Nature of CHRIST?

A. They teach us that he had a glorious Being, 1. before he was conceived of the Virgin; 2. before the World was made; 3. even from Eternity.

1. ⁵⁵ I came forth from the FATHER, and am ⁵⁵ come into the World: again I leave the World, ⁵⁵ and go to the FATHER, ⁵⁵ *John* xvi. 28.

⁵⁵ Before Abraham was, I AM, *John* viii. 58.

2. ⁵⁵ O FATHER, glorify thou me with thine ⁵⁵ ownself, with the Glory which I had with thee ⁵⁵ before the World was, ⁵⁵ *John* xvii. 5.

3. ⁵⁵ In the Beginning was the WORD, and ⁵⁵ the WORD was with GOD, ⁵⁵ *John* i. 1.

⁵⁵ I am Alpha and Omega, the Beginning and ⁵⁵ the End, the first and the last—I JESUS have ⁵⁵ sent mine Angel to testify unto you these ⁵⁵ Things, ⁵⁵ *Rev.* xxii. 13, 16.

Q. Are the Names of GOD given to CHRIST in the Scriptures?

A. They are. ⁵⁵ The WORD was GOD, ⁵⁵ *John* i. 1.

⁵⁵ We are in him that is true, even in his SON ⁵⁵ JESUS CHRIST. This is the true GOD, and ⁵⁵ eternal Life, ⁵⁵ *John* v. 20.

⁵⁵ My LORD and my GOD, ⁵⁵ *John* xx. 28.

⁵⁵ Over all GOD blessed for ever, ⁵⁵ *Rom.* ix. 5.

⁵⁵ Mine Eyes have seen the King, the LORD ⁵⁵ (JEHOVAH) of Hosts, ⁵⁵ *Isa.* vi. 5.

⁵⁵ These Things said Esaus when he saw his (CHRIST's) ⁵⁵ Glory, ⁵⁵ *John* xii. 41.

Q. What other Proofs do the Scriptures afford that JESUS CHRIST is indeed the true GOD?

A. They give him the Incommunicable Attributes of GOD; among others, that of knowing all Things, and being himself unsearchable.

⁵⁵ JESUS

²² JESUS knew all Men, and needed not that
²³ any should testify of Man; for he knew what
²⁴ was in Man,²⁵ *John ii. 24, 25.*

²⁶ He perceived their Thoughts,²⁷ *Luke v. 22.*

²⁸ No Man knoweth the SON, but the FA-
²⁹ THER,³⁰ *Mat xi. 27.*

Q. Are the Works of God also ascribed to
CHRIST?

A. 1. He is the *Creator* of all Things.

³¹ By him were all Things created that are in
³² Heaven, and that are in Earth, visible and in-
³³ visible; whether they be Thrones, or Domi-
³⁴ nions, or Principalities, or Powers; all things
³⁵ were created by him and for him,³⁶ *Coloss. i. 16.*

2. The *Preserver* of all Things.

³⁷ By him all Things consist,³⁸ *Coloss. i. 17.*

³⁹ Upholding all Things by the Word of his
⁴⁰ Power,⁴¹ *Heb. i. 3.*

3. He *forgiveth Sins.*

⁴² Son, be of good Cheer, thy Sins be forgiven
⁴³ thee,⁴⁴ *Mat ix. 2.* ⁴⁵ That ye may know that
⁴⁶ the Son of Man hath Power on Earth to for-
⁴⁷ give Sins,⁴⁸ ver. 6.

⁴⁹ Who can forgive Sins, but GOD only?⁵⁰
Mark ii. 7.

4. He sends the HOLY SPIRIT.

⁵¹ The Comforter, whom I will send unto you
⁵² from the FATHER, even the SPIRIT of Truth,⁵³
John xv. 26.

5. He *giveth Life.*

⁵⁴ As the FATHER raiseth up the Dead, and
⁵⁵ quickeneth them; even so the SON quickeneth
⁵⁶ whom he will,⁵⁷ *John v. 21.*

6. In general he *doeth all* the Works of GOD.

⁵⁸ What Things soever the FATHER doeth, these
⁵⁹ also doeth the SON likewise,⁶⁰ *John v. 19.*

Q. What more do we learn from the Holy Scriptures concerning the Son?

A. He is expressly declared to be *equal* with, and *one* with the Father, and the Object of *divine Worship*.

Who being in the Form of God, thought it not robbery to be equal with God, *Phil. ii. 6.*

He that hath seen me, hath seen the FATHER.

I am in the FATHER, and the FATHER in me, *John xiv. 9, 10.*

I and my Father are one, *John x. 30.* That all Men should honour the SON, even as they honour the FATHER, *John v. 23.* Let all the Angels of GOD worship him, *Heb. i. 6.*

Q. How do the Scriptures speak of CHRIST, with respect to his *human Nature*?

A. As having the Infirmities of it; yet without Sin.

He was in all Points tempted as we are, yet without Sin, *Heb. iv. 15.* The WORD

was made Flesh, and dwelt among us, *John i. 14.*

He was subject unto his Parents: He increased in Wisdom and Stature: He was tempted of the Devil: He was hungry, weary, and had not where to lay his Head; he wept and was grieved, *Luke ii. 51, 41, 16, 52. Luke iv. 1, 2.*

Mark xi. 12. John iv. 6. Mat. viii. 20. John xi. 35.

Mark iii. 5.

O my FATHER, if it be possible, let this Cup pass from me; nevertheless not as I will, but as thou wilt, *Matt. xxvi. 39.*

Of that Day and Hour knoweth no Man, no not the Angels which are in Heaven, neither the SON, but the FATHER, *Mark xiii. 32.*

Q. How is the *mediatorial Character* of CHRIST described?

A. 1. He

A. 1. He is both God and *Man* in one Person.

“Unto us a Child is born and his Name shall
“be called *Wonderful, Counsellor, the mighty God,*
“*the everlasting Father, the Prince of Peace,*” *Isa.*
ix. 6.

2. Being thus **IMMANUEL** (God in human Nature) he is *the Mediator* between God and Man.

“There is one Mediator between God and
“Man, the Man **CHRIST JESUS,**” *1 Tim.* ii. 5.

3. In this Character, **1.** he teaches us the Way of Life, and **2.** hath redeemed us from Death.

1. He was “that Prophet that should come into the World,” *John* vi. 14. “To this End
“was I born, and for this Cause came I into the
“World, that I should bear Witness unto the
“Truth,” *John* xviii. 37.

2. “He became the Author of eternal Salvation
“unto all them that obey him; called of God an
“*High Priest* after the Order of *Melchisedeck,*”
Heb. v. 9, 10.

“Behold the Lamb of God, which taketh
“away the Sins of the World,” *John* i. 29.

4. As the Reward of his Obedience, and Effect of his redeeming his People, he hath received a mediatorial Kingdom.

“We have such an High Priest, who is set on
“the right Hand of the Throne of the Majesty in
“the Heavens; a Minister of the Sanctuary, and
“of the true Tabernacle, which the **LORD** pitched,
“and not Man,” *Heb.* viii. 1, 2.

“Being by the right Hand of God exalted, and
“having received of the **FATHER** the Promise of
“the **HOLY GHOST**, he hath shed forth this,
“which ye do now see and hear,” *Acts* ii. 33.

“Him hath God exalted with his right Hand,
to

to be a Prince and a Saviour, for to give Repen-
tance unto *Israel*, and Forgiveness of Sins, *Acts*
v. 31. The FATHER judgeth no Man, but
hath committed all Judgment unto the SON,
John v. 22.

All Power is given me in Heaven and in
Earth, *Matt.* xxviii. 18.

Then cometh the End, when he shall have
delivered up the Kingdom to God, even the
FATHER; when he shall have put down all
Rule, and all Authority, and Power. For he
must reign till he hath put all Enemies under
his Feet, *1 Cor.* xv. 24, 25.

Q. What is the Advantage of having in our
Eye this threefold Character of our Lord, as God,
and Man, and Mediator?

A. It helps us to understand, and discern the
Harmony that is between different Scriptures
that consider him in different Respects. In one
Passage these three Characters are spoken of to-
gether, *Phil.* ii. where it is said of him,

1. As God, *ver.* 6. Who being in the Form
of God, thought it not Robbery to be equal
with God.

2. As Man. But made himself of no Repu-
tation, and took upon him the Form of a Ser-
vant, and was made in the Likeness of Men:
And being found in Fashion as a Man, he hum-
bled himself, and became obedient unto Death,
even the Death of the Cross, *ver.* 7, 8.

3. As Mediator. Wherefore God also hath
highly exalted him, and given him a Name,
which is above every Name; that at the Name
of JESUS every Knee should bow, of Things
in Heaven, and Things in Earth, and Things
under the Earth; and that every Tongue should
confess,

" confess, that JESUS CHRIST is LORD, to the
" Glory of GOD the FATHER," *ver. 9, 10, 11.*

Q. What do the Scriptures teach us concerning the HOLY SPIRIT?

A. 1. Hs is spoken of as GOD.

" The eternal SPIRIT," *Heb. ix. 14.*

" Why hath Satan filled thine Heart, to lie to
" the HOLY GHOST?"

" Thou hast not lied unto Men, but unto
" GOD," *Acts v. 3, 4.*

" The SPIRIT searcheth all things, yea the
" deep things of GOD," *1 Cor. ii. 10.*

2. As one with the FATHER and the SON.

" If a Man love me, he will keep my Words :
" and my FATHER will love him, and we will
" come unto him, and make our Abode with him,"

John xiv. 23. " I will pray the FATHER, and
" he shall give you another Comforter, that he
" may abide with you for ever, even the Spirit
" of Truth. I will not leave you comfortless, I
" will come unto you," *John xiv. 16, 17.*

" Ye are the Temple of the living GOD," *2 Cor.
vi. 16.* " CHRIST in you the hope of Glory," *Col.
i. 27.* " Know ye not that ye are the Temple
" of GOD, and that the Spirit of GOD dwelleth
" in you?" *1 Cor. iii. 16.*

3. As sent forth from the Father and the SON, to
be the immediate Author of Holiness, and every
thing that is Good in Believers.

" The Comforter, which is the HOLY GHOST,
" whom the FATHER will send in my Name,
" he shall teach you all Things, and bring all
" Things to your Remembrance, whatsoever I
" have said unto you," *John xiv. 26.*

" When the Comforter is come, whom I will
" send unto you from the FATHER, even the
" SPIRIT

" SPIRIT of Truth, which proceedeth from the
" FATHER, he shall testify of me," *John xv. 26.*

" Strengthened with Might by his SPIRIT in
" the inner Man," *Eph. iii. 16.*

Q. Are these Doctrines, relating to the SON
and SPIRIT, of great Importance?

A. They are most intimately connected with
all the fundamental Truths of the Gospel; par-
ticularly those of *Redemption* by CHRIST's Death,
and *Regeneration* by the HOLY SPIRIT.

Q. Have the Consideration of these Things any
practical Tendency?

A. 1. It has a strong Influence towards rousing
Mankind to attend to the Truths of the Gospel,
when they reflect that JESUS (who taught them)
is the SON of GOD.

" God hath, in these last Days, spoken unto
" us by his SON,"—" Therefore we ought to give
" the more earnest Heed to the Things which we
" have heard, lest, at any Time, we should let
" them slip. For if the Word spoken by Angels
" was steadfast, and every Transgression and Dis-
" obedience received a just Recompence of Re-
" ward, how shall we escape, if we neglect so
" great Salvation?" *Heb. i. 1, 2. Ch. ii. 1, 2, 3.*

2. It contributes greatly towards the *Peace* and
Consolation of Believers, to consider the Glory
and Dignity of their Friend and Saviour; who
hath made an Atonement for Sins, answered the
Demands of the Law, and made a Way for Mer-
cy consistent with Justice.

" If GOD be for us, who can be against us?
" He that spared not his own Son; but delivered
" him up for us all, how shall he not with him
" also freely give us all Things? Who shall lay any
" Thing to the Charge of GOD's Elect? It is
" GOD

³⁵ GOD that justifieth. Who is he that condemn-
³⁵ eth? It is CHRIST that died; yea rather, that
³⁵ is risen again, who is even at the right Hand
³⁵ of GOD, who also maketh Intercession for us,
Rom. viii. 31—34.

³⁵ How much more shall the Blood of CHRIST,
³⁵ who thro' the eternal SPIRIT, offered himself
³⁵ without Spot to GOD, purge your Conscience
³⁵ from dead Works to serve the living GOD? *Heb.*
ix. 14.

³⁵ 3. It tends to make us more attentive to the
Interests of our Souls, when we consider the inesti-
mable Price paid for their Redemption. ³⁵ Take
³⁵ Heed—to feed the Church of GOD, which he
³⁵ hath purchased with his own Blood, *Acts xx.*
28.

³⁵ Pass the Time of your sojourning here in
³⁵ Fear; forasmuch as ye know, that ye were not
³⁵ redeemed with corruptible Things—but with
³⁵ the precious Blood of CHRIST, *1 Pet. i. 17, 18.*

³⁵ 4. The Consideration of the Assistance of the
HOLY SPIRIT, and of the infinite Dignity of that
divine Being that dwelleth in Believers, is a strong
Motive both to a godly *Fear*, and a comfortable
Persuasion that we shall overcome all Difficulties.

³⁵ Know ye not that ye are the Temple of GOD,
³⁵ and that the SPIRIT of GOD dwelleth in you?
³⁵ If any Man defile the Temple of GOD, him
³⁵ will GOD destroy, *1 Cor. vi. 16, 17.*

³⁵ Work out your own Salvation with Fear and
³⁵ Trembling: for it is GOD that worketh in you,
³⁵ both to will and to do of his good Pleasure, *Phil. ii. 12, 13.*

³⁵ Where the SPIRIT of the LORD is, there is
³⁵ Liberty, *2 Cor. iii. 17.*

³⁵ If

" If the SPIRIT of him that raised up JESUS
 " from the Dead, dwell in you; he that raised
 " up CHRIST from the Dead, shall also quicken
 " your mortal Bodies, by his SPIRIT that dwell-
 " eth in you," Rom. viii. II.

A Morning Prayer for a Young Person.

GLORY be to Thee, O GOD, for the Mercies
 of the Night past, for refreshing me with
 comfortable Sleep, and raising me in Health to
 see the Light of another Day. Blessed be thy
 holy Name for all the Instances of thy Goodness
 towards me; for my Being and Well-being, for
 the Means of Grace and Hopes of Glory; that I
 was early dedicated to thy Service in Baptism, and
 for the many Opportunities I have had, of know-
 ing the Way of Salvation and eternal Life.

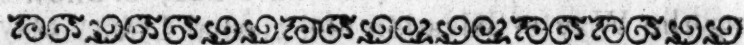
I here, O LORD, again devote myself to thy
 Service. O Teach-me more and more to know
 JESUS CHRIST and him crucified. May I live
 as becomes thy Child; not to my own Will, but
 to him that lived and died for me; abhorring all
 Evil, and cleaving to, and delighting in that
 which is Good.

Save me, O GOD, from all the Dangers to
 which my Soul or Body are exposed; deliver me
 from all the Temptations of the World, the Flesh,
 and the Devil. As I have renounced these, may
 I never turn back to their Service. But help me
 by thy Grace, to see the Danger of Sin, and to
 experience in my Soul, the Peace and Comfort
 that arise from being led by thy Spirit, and con-
 formed to thy Will in all Things.

Bless

Bless unto me the good Advice and Instructions I receive. May I early lay up a Fund of useful Knowledge ; and, by thy overruling Providence, open unto me such a Way of Life, that I may safely pass through the Dangers of Time to the Possession of a glorious Eternity, through the Merits and Mediation of JESUS CHRIST my LORD and SAVIOUR.

OUR Father, which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*



An Evening Prayer.

I Bow myself before thy awful Majesty, O GOD, beseeching thee, for JESUS CHRIST's Sake, to pardon all my Sins ; all that thou hast seen amiss in any of my Thoughts, Words, or Actions. I lament, O LORD, that there is in me such a corrupt Nature, averse to Good and prone to Evil ; and that I have so often complied with my Corruptions, doing what thou hast forbidden, neglecting my Duty, or doing it in such a poor unworthy Manner. Forgive, [*Here mention the Miscarriages of the Day past.*]

O ! be thou graciously pleased to create me anew in CHRIST JESUS, in Righteousness and true

true Holiness: that being born again of God, and renewed in the Spirit of my Mind, I may express in my Conduct that Death unto Sin, and that Life unto Righteousness, which is the Privilege of thy Children. Preserve me henceforth from Anger, Evil-Speaking, Profaneness, Uncleanness, [*here mention particular Sins*] and whatever else is offensive in thy Sight, who art of purer Eyes than to behold Iniquity.

Bless the King, all our Governors, the Ministers of the Gospel, my Father, Mother, [*here mention particular Relations and Friends*] and all that are near and dear to me. Grant us all such Blessings, as are suited to our Wants and Stations; that we may all be Partakers of thy Favour in this Life, and of Glory in the World to come.

Take me, O my God, into thy Protection this Night, and defend me from all the Dangers of it. Prepare me for lying down in the Grave, and for a joyful Resurrection. May I every Day remember that great Day, when the LORD JESUS shall come to judge the World. To whom with thee, O FATHER, and thee, O BLESSED SPIRIT, be Glory and Praise now and for ever. *Amen.*

OUR Father, which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

2 AP 63

THE END.

